

GEOGRAPHY OF EARLY BUDDHISM

BY

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DEDICATED

WITH PROFOUND RESPECT AND ADMIRATION

TO

MY TEACHER OF INDOLOGY

THE LATE MAHĀMAHŌPĀDHYĀYA DR. HARA-
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FOREWORD

The Vedic Index of Names and Subjects, by the late Professor A. A. Macdonell and Professor A. Berriedale Keith, incorporates in dictionary form all the geographical information contained in the most ancient Sanskrit writings; it is furnished with references to the works of the scholars of whose studies it has formed in some respects the culmination.

For the *Rāmāyaṇa* and the *Mahā-Bhārata* the analyses of Professor Jacobi, with their useful indexes, had long been in the hands of students; and Sørensen's *Index to the Mahā-Bhārata*, now happily completed, had been since several years in progress.

In the year 1904, Professor Rhys Davids had projected, as an item in his Indian Texts Series, a dictionary of Pāli proper names, and a basis for such a work has been steadily constructed in the indexes appended to the Pāli Text Society's Editions. It seems that there is now good hope that the volume will actually be achieved. But naturally the geographical items will be scattered amid a mass of other subjects, and can hardly present a general view. Dr. Bimala Churn Law, to whom we owe so many investigations of early Indian conditions, and whose publication of a volume of *Buddhist Studies*, by so many respected scholars, is in recent favourable memory, has had the idea of assembling the geographical and topographical information in a somewhat systematic exposition. At this point Dr. Law has avoided a danger. For he might have been tempted with the domain of cosmography, which in Indian conceptions, as we may see, for instance, in Professor Kirfel's valuable work, *Die Kosmographie der Inder*, is so much interwoven with geography, and which is not unrepresented in the Buddhist *Pitakas*. Instead he has adopted the practical distinction of the 'five Indies', which has respectable authority in Sanskrit literature and is countenanced by the Chinese travellers in India. Under each division, he commences with a general description of the boundaries and larger divisions; he continues in dictionary order with the minor subdivisions, towns, villages, etc., and proceeds similarly through the rivers, lakes, etc., and the mountains. In a concluding chapter he treats of Ceylon, Burma and other extra-India countries; and an appendix discusses the import of the term *cātya*. Reinforced with an adequate index, the brief treatise, which is furnished with references in detail, will serve an useful purpose. The localities mentioned in the Pāli writings (even in the *Jātakas*) belong for the most part to the real world; the cities

PREFACE

This treatise attempts for the first time at presenting a geographical picture of ancient India as can be drawn from the Pali Buddhist texts. I have embodied in it the researches of my predecessors in this line as far as they are necessary to construct the geography of the early Buddhists. History and Geography are so very allied that in many places I have found it necessary to put in important historical materials along with geographical information. I have derived much help from my previous publications, especially from my works on the Kṣatriya Tribes. I have added an appendix on the *Cetiya in the Buddhist Literature* (published in the Geiger Commemoration Volume) which, I hope, will be found useful. I have spared no pains to make this monograph as exhaustive as possible. I shall consider my labour amply rewarded if it is of some use to scholars interested in ancient Indian history and geography.

I am grateful to Dr. F. W. Thomas, C.I.E., M.A., Ph.D., F.B.A., for the trouble he has so kindly taken to read the book and contribute a foreword to it.

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ABBREVIATIONS

AN.	..	Āṅguttara Nikāya (PTS).
Asl.	..	Atthasālini (PTS).
Bc.	..	Buddhacarita by Cowell (<i>Anecdota Oxoniensia</i>).
BS.	..	Buddhist Suttas, S.B.E., Vol. XI.
CAGI.	..	Cunningham's Ancient Geography of India Ed. by S. N. Majumdar.
CHI.	..	Cambridge History of India, Vol. I.
CL.	..	Carmichael Lectures, 1918, by Dr. Bhandarkar.
Cv.	..	Cūlavamsa (PTS).
DB.	..	Dialogues of the Buddha (SBB).
Dh.	..	Dhammapada (PTS).
Dh.A.	..	Dhammapada Aṭṭhakathā.
Dh.C.	..	Dhammapada Commentary (PTS).
Dkc.	..	Dasakumāracarita.
DN.	..	Dīgha Nikāya (PTS).
Dv.	..	Dīpavaṃsa (Oldenberg's Ed.).
Dvd.	..	Divyāvadāna Ed. by Cowell and Neil.
Ep. Ind.	..	Epigraphia Indica.
GD.	..	Geographical Dictionary of Ancient and Me- dieval India (2nd ed.) by N. L. Dey.
Hv.	..	Harivaṃśa.
IA.	..	Indian Antiquary.
Jāt.	..	Jātaka (Fausbøll).
KV.	..	Kathāvatthu (PTS).
Lal.	..	Lalitavistara by Dr. S. Lefmann.
Mbh.	..	Mahābhārata.
MN.	..	Majjhima Nikāya (PTS).
Mv.	..	Mahāvamsa (PTS).
PHAI.	..	Political History of Ancient India (2nd ed.) by Dr. H. C. Ray Chaudhuri.
Pss.B.	..	Psalms of the Brethren.
Pss.S.	..	Psalms of the Sisters.
PV.	..	Peta-Vatthu.
Rām.	..	Rāmāyana.
RV.	..	Rg Veda.
Smv.	..	Sumaṅgalavilāsinī (PTS).
SN.	..	Saṃyutta Nikāya (PTS).
S. Nip.	..	Sutta Nipāta (PTS).
S. Nip.C.	..	Sutta Nipāta Commentary (PTS).
Sv.	..	Sāsanavaṃsa (PTS).
Th.G.	..	Thera-Gāthā (PTS).
Th. G.C.	..	Thera-Gāthā Commentary.
Therī G.	..	Therī-Gāthā.
Therī G.C.	..	Therī-Gāthā Commentary.
VP.	..	Vinaya Piṭaka (PTS).
VT.	..	Vinaya Texts (SBE).
Vis.M.	..	Visuddhi-Magga (PTS).
VV.	..	Vimāna-Vatthu (PTS).
VV.C.	..	Vimāna-Vatthu Commentary (PTS).

INTRODUCTION

1. *Sources.*—Pāli literature, in fact ancient literature of India is a vast treasure-house of information with regard to the geographical condition and situation of the numerous cities, countries, villages and other localities as well as of rivers, lakes, parks, forests, caityas, vihāras, etc., of the vast continent of India. It is not unoften that such geographical information is supplemented by historical accounts of interest as well; and when they are collated together, we have before us a picture of the entire country of the times of which this literature may be said to have a faithful record. Early Pāli literature is mainly canonical relating in most cases to rules and regulations of conduct of the monks of the Order as well as of the laity. Incidentally there are also Jātakas or birth-stories of the Buddha as well as many other anecdotes and narratives having obviously an aim or purpose. Texts or narratives of purely historical or geographical nature are thus altogether absent in the literature of the early Buddhists; and whatever historical or geographical information can be gathered are mainly incidental and, therefore, more reliable. From a time when Indian history emerges from confusion and uncertainties of semi-historical legends and traditions to a more sure and definite historical plane, that is from about the time of the Buddha to about the time of Asoka the Great, the canonical literature of the early Buddhists is certainly the main, if not the only, source of all historical and geographical information of ancient India supplemented, however, by Jaina and Brahmanical sources here and there. Thus, for the history of the rise and vicissitudes as well as for the geographical situation and other details of the Solasa Mahājanapadas, the sixteen Great States, the most important chapter of Indian history and geography before and about the time of the Buddha, the Pāli Aṅguttara Nikāya is the main and important source of information which, however, is supplemented by that contained in the Jaina Bhagavati Sūtra and in the Karnaparva of the Mahābhārata.¹ Even for later periods when epigraphical and archæological sources are abundant, and literary sources are mainly brahmanical or are derived from foreign treatises such as those of the Greek geographers and Chinese travellers, the importance of geographical information as supplied by Pāli and Sanskrit Buddhist sources is considerable. The commentaries of Buddhaghosa and the Ceylonese chronicles—*Dīpavamsa* and *Mahāvamsa*—for instance, contain information

¹ Cf. PHAI., p. 60.

with regard to the contemporary geography of India whose value can hardly be overestimated. The non-canonical Pāli and Sanskrit Buddhist literature belong no doubt to a later date, but being mostly commentaries on older texts, or treatises of a historical nature they speak of a time when Buddhism had just launched on its eventful career and was gradually gaining new converts and adherents. The information contained in them is, therefore, almost equally useful and trustworthy.

It has already been said that early Pāli literature is mainly canonical. The huge bulk of texts included in it contains in each of them incidental references to cities and places in connection with the gradual spread of Buddhism mainly within the borders of Majjhimadesa or the Middle Country and the localities bordering it. For such information, the Vinaya Piṭaka is a most important source and it is here perhaps for the first time that we find an accurate description of the four boundaries of the Madhyadeśa as understood by the Buddhists of the time. No less important are the Dīgha, the Majjhima and the Aṅguttara Nikāyas of the Suttapiṭaka wherefrom can be gleaned a systematic survey of the entire geographical knowledge of the Middle Country, as well as of some other localities of Northern and Southern India. The Jātakas also contain incidental references to places and localities which add to our geographical knowledge of Buddhist India. Such incidental references can also be found in almost each and every treatise, early or late, canonical or non-canonical. But of non-canonical literature which introduces us to important geographical notices, mention should be made of the Milindapañho or the questions of King Milinda, and the Mahāvastu, a Buddhist Sanskrit work of great importance. Of later texts, the most important from our point of view are the commentaries of Buddhaghosa and some of his colleagues. Mention must also be made of the two important Ceylonese Chronicles—the Dipavaṃsa and Mahāvāsa as well as the huge commentary literature of Ceylon and Burma.

Other sources from which we can gather chips of information as to the geographical knowledge of the early Buddhists may be mentioned the inscriptions of Asoka and those at the Khāṇḍagiri and Udayagiri hills of Orissa. Coins too, sometimes, enable us to locate a particular nation or tribe, as for example, the location of the kingdom of King Sivi of the Sivi Jātaka has been determined by the discovery of some copper coins at Nāgri, a small town 11 miles north of Chitor.

* Chinese Buddhist texts, especially the itineraries of travellers, though later in date, are of inestimable value as sources of the geography of Buddhist India. Of the various Chinese accounts, those of Song-yun and Hwieseng are short and describe only a few places of North-Western India. It-sing

who landed at Tāmralipti (or modern Tamluk in Midnapur) in A.D. 673, gives us a more detailed account. He visited Nālandā, Gijjhakūṭa, Buddhagayā, Vesālī, Kuśinagara, Kapilavastu, Sāvattthī, Isipatana Migadāva and the Kukkuṭapabbata. But more important are the accounts of Fa-Hien and Yuan Chwang. Fa-Hien entered India from the north-west (399-414 A.D.), toured all over northern India and left it at the port of Tāmralipti. Yuan Chwang also covered the same tract (629-645 A.D.), but his account is fuller and more exhaustive. The geographical notices of both the pilgrims are precise and definite, and for one who wants to get a correct and exhaustive idea of the geography of Northern India during the fourth and seventh centuries of the Christian era, they are, in fact the most important sources of information. But as we are here concerned with the geography primarily of the early Buddhists, we shall turn to them only when they would enable us and help us to explain earlier notices and information.

It will be noticed that in the earlier canons and texts as well as in those later texts and canons that speak of earlier times, Majjhimadeśa is the country *par excellence* that is elaborately noticed. Its towns and cities, parks and gardens, lakes and rivers have been mentioned time and again. Its villages have not even been neglected. Repetitions of the same information are often irritating and it seems that the Middle Country was almost exclusively the world in which the early Buddhists confined themselves. That was, in fact, what happened. It was in an eastern district of the Madhyadeśa that Gotama became the Buddha, and the drama of his whole life was staged on the plains of the Middle Country. He travelled independently or with his disciples from city to city, and village to village moving as if it were within a circumscribed area. The demand near home was so great and insistent that he had no occasion during his life time to stir outside the limits of the Middle Country. And as early Buddhism is mainly concerned with his life and propagation of his teaching, early Buddhist literature, therefore, abounds with geographical information mainly of the Majjhimadeśa within the limits of which the first converts to the religion confined themselves. The border countries and kingdoms were undoubtedly known and were oftentimes visited by Buddhist monks, but those of the distant south or north or north-west seem to have been known only by names handed down to them by traditions. Thus the Mahājanapadas of Gandhāra and Kamboja were known, but they hardly had any direct and detailed knowledge about them. Of the south, they hardly knew any country beyond Assaka, Māhissati (Avanti Dakshināpatha), Kalinga and Vidarbha. But with the progress of time as Buddhism spread itself beyond the boundaries of the Middle Country, and its priests and preachers were out for making new converts, their geographical

Jambudīpa is 10,000 *yojanas* in extent and it is called *mahā* or great (*Smv.*, II, p. 429). Of these 10,000 *yojanas*, 4,000 are, according to Spence Hardy, covered by the ocean, 3,000 by the forest of the range of the Himalayan mountains and 3,000 are inhabited by men (*Manual of Buddhism*, p. 4). He further points out that the five great rivers, *Gaṅgā*, *Yamunā*, *Aciravati*, *Sarabhū* and *Mahī*, after watering *Jambudīpa*, fall into the sea (*Ibid.*, p. 17). *Jambudīpa* has 500 islands (*Ibid.*, p. 449). In the earlier ages, there were 199,000 kingdoms in *Jambudīpa*, in the middle ages, at one time, 84,000 and at another, 63,000; and in more recent ages about a hundred. In the time of Gotama Buddha this continent contained 9,600,000 towns, 9,900,000 seaports, and 56 treasure cities (*Ibid.*, p. 4). The *Dīgha Nikāya* of the *Suttapitaka* narrates that the Exalted One, while relating the *Cakkavattisihanāda Suttanta*, predicted thus: 'Jambudīpa will be mighty and prosperous, the villages, towns and royal cities will be so close that a cock could fly from each one to the next.' This *Jambudīpa*—one might think it a 'Waveless Deep'—will be pervaded by mankind even as a jungle is by reeds and rushes. In this Continent of India there will be 84,000 towns with *Ketumatī* (Benares), the royal city, at their head (*DN.*, III, p. 75). We learn from the *Aṅguttara Nikāya* that in *Jambudīpa* trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep precipitous places, unfordable rivers, dense thickets of stakes and thorns and inaccessible mountains (*Vol. I*, p. 35). We are informed by the *Papañcasūdanī* that gold is collected from the whole of *Jambudīpa* (*II*, p. 123). The *Dīpavaṁsa* records that Asoka built 84,000 monasteries in 84,000 towns of *Jambudīpa* (p. 49). This is supported by the *Visuddhimagga* which states that Asoka, the Great King, put up 84,000 monasteries in the whole of *Jambudīpa* (*Vol. I*, p. 201).

The *Milinda Pañho* (p. 3) informs us that in *Jambudīpa* many arts and sciences were taught, e.g. the *Sāṅkhya*, *Yōga*, *Nyāya* and *Vaiśeṣika* systems of philosophy; arithmetic, music, medicine, the four Vedas, the *Purāṇas* and the *Itihāsas*; astronomy, magic, causation, and spells, the art of war; poetry and conveyancing. We learn from the commentary on the *Therīgāthā* that there were disputants here well versed in arts and sciences (*P.T.S.*, p. 87).

It is interesting to note that merchants made sea-voyages for trade from *Jambudīpa*.¹ Once a dreadful famine visited it (*Dh.C.*, III, pp. 368, 370 and 374). There were heretics and *bhikkhus* here and the unruliness of the heretics was so very great that the *bhikkhus* stopped holding *uposatha* ceremony in

¹ Law, *A study of the Mahāvastu*, p. 123.

Jambudīpa for seven years (Mv., p. 51). The importance of Jambudīpa is very great as it was often visited by Gautama Buddha besides Mahinda who paid a visit to it with an assembly of bhikkhus (Dv., p. 65). The whole of Jambudīpa was stirred up by Sānu, the only son of a female lay disciple, who mastered the Tripiṭaka and lived one hundred and twenty years (Dh.C., IV, p. 25). The Kathāvatthu informs us that the people of Jambudīpa led a virtuous life (p. 99). There is a reference to the great Bo-tree at Jambudīpa (Cv., Vol. I, p. 36).

The Buddhist system includes Jambudīpa as one of the islands that comprise the world, but counts eight dvīpas (instead of seven) and has different names for some of the samudras.¹ The Jaina tradition has, however, new names for the several dvīpas as well as for the samudras. The Bhuvanakośa section of the Mārkaṇḍeya, Matsya and Vāyu Purāṇas as well as Bhāṣkarācārya and the Mahābhārata allude to nine divisions of India. Of these nine dvīpas eight have been shown to be divisions not of India proper, i.e. they are not so many provinces of India, but of Greater India,² and are islands and countries that encircle the Indian Peninsula. This Indian Peninsula is the ninth dvīpa which is girt by sea (sāgara-samvritāḥ) and is called Kumāridvīpa. This description of India is, however, unknown to Buddhist tradition.

Early Buddhist sources are, however, silent about the size and shape of India, though the ancient Indians had a very accurate knowledge of the true shape and size of their country. Alexander's informants gathered their knowledge from the people of the country, and described India as a rhomboid or unequal quadrilateral in shape, with the Indus on the west, the mountains on the north and the sea on the east and south³.... At a somewhat later date the shape of India is described in the Mahābhārata as an equilateral triangle which was divided into four smaller equal triangles⁴.... Another description of India is that of the Navakhaṇḍa or nine divisions which was first described by the astronomers, Parāśara and Varāhamihira, and was afterwards adopted by the authors of several of the Purāṇas.⁵ According to this description, India of the times had the shape of an eight-petalled lotus encircling a round central division. In the geography of Ptolemy, however, the true shape of India is completely distorted, and its most striking feature, the acute angle formed by the meeting of the two coasts of the Peninsula at Cape Comorin is changed to a single

¹ See Pulle's Studi Italiani di Filologia Indo-Iranica, Vol. IV, pp. 15-16. Also see J.R.A.S., 1902, p. 142; 1907, p. 42 and CAGI., Intro., p. XXXVI, and foot-note.

² CAGI., App. I, pp. 749-754.

³ CAGI., p. 2.

⁴ Ibid., p. 5.

⁵ Ibid., pp. 6-7.

coast line running almost straight from the mouth of the Indus to the mouth of the Ganges.'¹ For a Buddhist conception of the shape of India, we have to turn to the Mahāgovinda Suttanta (DN., II, p. 235), and to the itinerary of Yuan Chwang, the celebrated Chinese traveller. The former authority states that the great earth (i.e. India) is broad on the north whereas in the south it is 'Sakaṭamukham,' i.e. has the form of the front portion of a cart, and is divided into seven equal parts. The description of the shape of India as given in the Mahāgovinda Suttanta thus corresponds to a great extent to the actual shape of the country which is broad on the north having the Himalayas extending from east to west and 'Sakaṭamukham', i.e. triangular towards the south. The description of the shape as we read in the Mahāgovinda Suttanta agrees wonderfully with that given by the Chinese author Fah-Kai-līh-to. According to him, the country in shape is broad towards the north and narrow towards the south, a description to which he humorously adds the 'people's faces are of the same shape as the country'.² The next important information in this connection is derived from Yuan Chwang's itinerary; and it is interesting to compare his description with those just noted. He describes the shape of the country as a half-moon with the diameter or broadside to the north, and the narrow end to the south. This description, however, is just like what Yuan Chwang's conception could possibly be; for he did not visit the south; in fact, he hardly crossed the Vindhya. His travels were thus mainly confined to the north of India which may be said to resemble a half-moon with the Vindhya as its base and the Himalayas spreading its two arms on two sides as the diameter.

3. *Divisions of India*.—Indian literature, whether Buddhist or Brahmanical, divides India into five traditional divisions. These five divisions are clearly stated in the Kāvya-Mīmāṃsā (p. 93):—

'Tatra Bārāṇasī parataḥ purvadeśaḥ
Māhiṣmatī parataḥ Dakṣiṇāpathaḥ
Devasabhāyā parataḥ paschātdeśaḥ
Prithudakā parataḥ Uttarāpathaḥ
Vinasanaprayāgayoḥ Gaṅgā-Yamunāyosca
antarām Antaravedī'

To the east of Bārāṇasī is the eastern country; to the south of Māhiṣmatī is the Dakṣiṇāpatha or the Deccan; to the west of Devasabhā (not yet identified) is the western country; to the north of Prithudaka (modern Pehoa, about 14 miles west of Thaneshwar) is the Uttarāpatha or the northern country; and the tract lying between Vinasana and Prayāga,

¹ CAUL., p. 9.

² Fa-Hien's travels—trans. by S. Beal, p. 36, note.

i.e. the confluence of the Yamunā and the Ganges, is called the Antaravedī. But when the *Kāvyamīmāṃsā* says that the western boundary of the eastern country (*Purvadeśa*) is Benares, it seems to extend the eastern boundary of Manu's *Madhyadeśa* up to Benares. This is exactly what it should be. For, by the time when the *Kāvyamīmāṃsā* came to be written the Aryans had already outstripped the older limits of the *Madhyadeśa* and Aryandom had extended up to Benares. In the *Dharmasūtras* and *Dharmaśāstras*, Aryandom, i.e. *Āryāvarta*, is described to have extended from the region where the river Sarasvatī disappears (i.e. the *Vinasana* of Manu and *Kāvyamīmāṃsā*) in the west, to the *Kālakavana* or Black Forest (identified with a locality near Prayāga by S. N. Majumdar; see *CAGI.*, *Intro.*, p. xli, *foot-note*) in the east; and from the Himalayas in the north to the *Pāripātra* in the south. The *Dharmaśāstra* of Manu calls the *Āryāvarta* of the *Sūtras* to be the *Madhyadeśa* or the Middle Country and his boundaries of Aryandom are almost identical. Almost all Brahmanical sources give a description of *Madhyadeśa* or *Āryāvarta*, the most important division of India, but very few except the *Kāvyamīmāṃsā*, as stated above, and the *Bhuvanakośa* section of the *Purānas* give any detail about the four remaining divisions of the country. And this is exactly the case with Buddhist sources as well. A detailed description of the Middle Country is as old as the *Vinaya Pīṭaka* as well as references to *Majjhimadesa* all over early Pāli texts; but an accurate description of the other divisions of India is not found earlier than Yuan Chwang. The reason is not very far to seek. As with the Brahmanical Aryans, so with the Buddhists, Middle Country was the cradle on which they staged the entire drama of their career, and it is to the description and information of this tract of land (by whatever name they called it) that they bestowed all their care and attention. Outside the pale of *Madhyadeśa* there were countries that were always looked down upon by the inhabitants of the favoured region.

The five divisions as indicated in the *Bhuvanakośa* section of the *Purānas* are identical with those given in the *Kāvyamīmāṃsā*. They are: (a) *Madhyadeśa* (Central India), (b) *Udīcya* (Northern India), (c) *Prācya* (Eastern India), (d) *Dakṣhināpatha* (Deccan), and (e) *Aparānta* (Western India). The same division of the country into five provinces was adopted by the Chinese as well. 'In the official records of the Thang dynasty in the seventh century, India is described as consisting of "Five Divisions" called the East, West, North, South and Central, which are usually styled the Five Indies.'¹ Yuan Chwang also adopts the same divisions which Cunningham describes as follows²:—

¹ *CAGI.*, p. 11.

² *Ibid.*, pp. 13-14.

1. *Northern India* comprised the Pūnjab proper, including Kāśmīr and the adjoining hill States, with the whole of eastern Afghanistan beyond the Indus and the present Cis-Satlēj States to the west of the Saraswatī river.

2. *Western India* comprised Sindh and Western Rajputana with Cutch and Gujrat, and a portion of the adjoining coast on the lower course of the Narbadā river.

3. *Central India* comprised the whole of the Gangetic provinces from Thanesar to the head of the Delta, and from the Himalaya mountains to the banks of the Narbadā.

4. *Eastern India* comprised Assam and Bengal proper, including the whole of the delta of the Ganges together with Sambalpur, Orissa, and Ganjam.

5. *Southern India* comprised the whole of the Peninsula from Nasik on the west and Ganjam on the east to Cape Kumārī (Comorin) on the south, including the modern districts of Berar and Telingana, Mahārāshtra and the Konkan, with the separate States of Hyderabad, Mysore, and Travancore, or very nearly the whole of the Peninsula to the south of the Narbadā and the Mahānadī rivers.

It is thus obvious that the Chinese system of five divisions was directly borrowed, as Cunningham rightly points out, from the Hindu Brahmanical system as described in the Purānas and the Kāvya-mīmāṃsā. The only difference is that the Antara-vedī of the Kāvya-mīmāṃsā was replaced by the 'Middle Country' (i.e. the Majjhimadesa of early Pāli texts or Mid-India of the Chinese) which included the western portion of the Prācya country or Eastern India.

CHAPTER I

MAJJHIMADESA OR MIDDLE COUNTRY

The boundaries of Majjhimadesa (Madhyadeśa) or the Middle country have been referred to and explained in both Brahmanical and Buddhist literature of an early date. Thus as early as the age of the Sūtras, we find, in the Dharmasūtra of Baudhāyana, Āryāvarta or the country of the Aryans (which is practically identical with the country later on known as Madhyadeśa) described as lying to the east of the region where the river Sarasvatī disappears, to the west of the Kālakavana or Black Forest (identified with a tract somewhere near Prayāga)¹, to the north of Pāripātra and to the south of the Himalayas.² The eastern boundary thus excluded not only the country now known as Bengal but also Bīhar which in ancient days included the entire Magadha country, the land *par excellence* of the Buddha and Buddhism. The Dharmasāstra of Manu, however, calls the Āryāvarta of the Sūtras to be the Madhyadeśa or Middle country. Thus, he defines it as extending from the Himalayas in the north to the Vindhya in the South, and from Vinasana (the place where the Sarasvatī disappears) in the west to Prayāga in the east (Himavad-Vindhyayor-madhyam yat prāk vinasanād apī pratyag-eva Prayāgāścha Madhyadeśah.....). The Kāvya-mīmāṃsā, as we have already seen, however, designates the Āryāvarta of the Sūtras and Madhyadeśa of Manu as Antardeśi (Vinasana Prayāgayor Gaṅgā-Yamunayośca antaram Antardeśi)³ which extends upto Benares in the east. The Kurma-bhivāga section of the Purāṇas, however, follows Manu in its description of the middle country. It is thus obvious that the eastern boundary of the Madhyadeśa gradually expanded itself with the progress of time so as to include places that had lately acquired a sacredness within the Brahmanical fold.

It has already been hinted at that the ancient Magadhan country including Benares and Bodh-gayā was the land *par excellence* of Buddhism and the Buddha. It was, therefore, quite in the logic of circumstances that Buddhist writers would extend the eastern boundary of the Madhyadeśa (Majjhimadesa) farther towards the east so as to include the Buddhist holy land. The boundaries of the Buddhist Majjhimadesa as given

¹ CAGI., Intro, pp. XLI, and xli f n. 1.

² Baudhāyana—Ī, 1, 2, 8, etc. Also see Vasiṣṭha, I, 8.

³ Kāvya-mīmāṃsā, p. 93.

in the Mahāvagga (Vol. V, pp. 12-13) may be described as having extended in the east to the town of Kajaṅgala¹ beyond which was the city of Mahāsāla; in the south-east to the river Salalavati (Sarāvati) in the south to the town of Satakaṇṇika; in the west to the Brāhmaṇa district of Thūna²; in the north to the Usiradhaja mountain.³ The Divyāvadāna (pp. 21-22) however, extends the eastern boundary of Majjhimadesa still farther to the east so as to include Puṇḍavardhana which in ancient times included Varendra—roughly identical with North Bengal. The other boundaries as given in the Divyāvadāna are identical with those as in the Mahāvagga. The Majjhimadesa was 300 yojanas in length, 250 yojanas in breadth, and 900 yojanas in circuit.⁴ It is interesting to place side by side the extent of the entire Jambudīpa of which Majjhimadesa was only a part. The Jambudīpa according to the Sumaṅgalavilāsinī (II, p. 623) was 10,000 yojanas in extent, whereas Aparagoyāna was 7,000 yojanas (Dasa-sahassa-yojanappamāṇam Jambudīpam, satta-yojana-sahassappamāṇam Aparagoyānam).

Of the sixteen Mahājanapadas⁵ that existed in India during the days of the Buddha, as many as fourteen may be said to have been included in the Majjhimadesa. They are: (1) Kāśī, (2) Kosala, (3) Aṅga, (4) Magadha, (5) Vajji, (6) Malla, (7) Cetiya (Cedī),

Countries, towns, cities, etc. of Majjhimadesa—1. Mahājanapadas.

¹ Kajaṅgala is identical with Ka-chu-wen-ki-lo of Yuan Chwang which lay at a distance of above 400 li east from Champā (Bhāgalpur). That Kajaṅgala formed the eastern boundary of the Madhyadesa is also attested by the Sumaṅgalavilāsinī (II, p. 429).

² 'Thūna has not been identified by any scholar. As Yuan Chwang's account makes Thanewar the western-most country of the Buddhist Middle country, I propose to identify Thūna (or Sthūna of Divyāvadāna) with Sthānviśvara' (CAGI., Intro., p. xlii, f.n. 2).

³ Usiradhaja may be said to be identical with Usiragiri, a mountain to the north of Kankhal (Hardwar). IA., 1905, p. 179.

⁴ Commentary on Jātaka and Sumaṅgalavilāsinī (Rhys Davids in J.R.A.S., 1904, p. 86).

⁵ The sixteen Mahājanapadas are referred to in the AN. (Vol. I, p. 213; IV, pp. 252, 256, 260). The Jaina Bhagavati Sūtra, however, gives a slightly different list of them. They are: Aṅga, Banga, Magaha (Magadha), Malaya, Mālava, Accha, Vaccha, Kocchaha, Pādha, (Paṇḍya ?) Lādha (Rādha), Bajji (Vajji), Moli, Kāśī, Kosala, Avaha, and Sambhuttara (Suhmottara ?). 'It will be seen that Aṅga, Magadha, Vatsa, Vajji, Kāśī and Kosala are common to both the lists. Mālava of the Bhagavati is probably identical with Avanti of the Aṅguttara. Moli is probably a corruption of Malla. The other states mentioned in the Bhagavati are new, and indicate a knowledge of the far east and the far south of India. The more extended horizon of the Bhagavati clearly proves that its list is later than the one given in the Buddhist Aṅguttara.' (PHAI., p. 60.)

There is, however, also an epic account of the Majjhimadesa. An interesting account of the tribal characteristics of the peoples of different janapadas is given in the Karnaparva of the Mahābhārata. There the following tribes are mentioned to have been inhabitants of their respective janapadas named after them: the Kauravas, the Pañchālas, the

(8) Vamsa (Vatsa), (9) Kuru, (10) Pañchāla, (11) Maccha (Matsya), (12) Sūrasena, (13) Assaka and (14) Avanti.¹ Gandhara and Kamboj, the two remaining countries, may be said to have been located in Uttarāpatha or the Northern division.

In the *Anguttara Nikāya* Kāśī is included in the list of sixteen Mahājanapadas (AN., I, p. 213; Kāśī. IV, pp. 252, 256, 260). Its capital was Bārānasi (mod. Benares) which had other names as well, viz. Surundhana, Sudassana, Brahmavaddhana, Pupphavati, Ramma (Jāt., IV, pp. 119-120) and Molini (Jāt., IV, p. 15). The extent of the city is mentioned as 12 yojanas (Jāt., VI, p. 160) whereas Mithilā and Indapatta were each only seven leagues in extent.

Before the time of the Buddha, Kāśī² was a great political power. Its kings from time to time fought with the Kosalan kings. Sometimes Kāśī extended its suzerain power over Kosala and sometimes Kosala conquered Kāśī. But on the whole it appears that before the Buddha's time Kāśī was the most powerful kingdom in the whole of northern India (Jāt., III, pp. 115 ff.; VT., pt. II, pp. 30 ff.; Jāt., I, pp. 262 ff.). But in the time of the Buddha, Kāśī lost its political power. It was incorporated sometime into the Kosalan kingdom and sometime into the Magadhan kingdom. There were fierce fights between Pasenadi, king of Kosala, and Ajātasattu, King of Magadha, regarding the possession of Kāśī. Kāśī was finally conquered and incorporated into the Magadha kingdom when Ajātasattu defeated the Kosalans and became the most powerful king of Northern India. (SN., I, pp. 82-85.)

In the Buddhist world, Kapilavatthu, Bārānasi and Kusinārā were the four places of pilgrimage (*Dīgha*, Vol. II, *Mahāparinibbāna Suttanta*). It was at Benares that the Buddha gave his first discourse on the *Dhammacakka* or the wheel of Law (MN., Vol. I, pp. 170 ff.; Cf. SN., V, pp. 420 ff.; KV., pp. 97, 559).

Sālvās, the Matsyas, the Naimishas, the Chedis, the Sūrasenas, the Magadhas, the Kosalas, the Angas, the Gandharvas and the Madrakas

The *Janavasabha Suttanta* (DN, II) refers to the following janapadas: Kāśī-Kosala, Vajji-Malla, Ceti-Vamsa, Kuru-Pañchāla and Maccha-Sūrasena. The *Indriya Jātaka* (Jāt., III, p. 463) refers to the following janapadas:—Surattha (Surat), Lambacūlaka, Avanti, Dakshināpatha, Dandaka forest, Kumbhavatīnagara, and the hill tract of Araṇjara in the *Majjhmapadesa*.

¹ Strictly speaking Assaka at least, if not Avanti, as referred to in the early Buddhist texts, should be considered as situated in the Dakshināpatha or the Deccan for both the settlements that are found mentioned in Buddhist sources lay outside the borders of the *Madhyadesa*.

² The earliest mention of the Kāśīs as a tribe seems to be met with in the *Paippalāda* recension of the *Atharva Veda*. The city of Kāśī is stated in the *Brāhmaṇas* to have been situated on the *Varanāvati* river (CHI., p. 117). According to the *Rāmāyana*, Kāśī was a kingdom while *Prayāga* with the country around was still a forest (*Ādikāṇḍa*, XII, 20). In the *Vāyu Purāṇa*, the kingdom of Kāśī is stated to have extended up to the river *Gomati*.

The Buddha met an Ājīvika named Upaka on his way to Benares to preach the wheel of Law at Isipatana Migadāya (Therī GC., p. 220). He reached Benares after crossing the Ganges at Prayāga direct from Verañjā¹. The Buddha spent a great part of his life at Benares. Here he delivered some of the most important discourses and converted many people (AN., Vol. I, pp. 110 ff., pp. 279-280; Ibid., III, pp. 320-322, pp. 392 ff., pp. 399 ff.; SN., I, pp. 105-106; VT., I, pp. 102-108, pp. 110-112).

Benares was a great centre of industry, trade, etc. There existed trade relations between Benares and Sāvattī (Dh. C., III, p. 429) and between Benares and Taxila (Ibid., I, p. 123). The people of Benares used to go to Taxila. We read in the *Susima Jātaka* that a certain youth of Benares went to Taxila, two thousand leagues away from the former, to learn the 'hatthi-sutta' (Jāt., II, p. 47). We know from the *Bhojājāniya Jātaka* (No. 23) that, 'all the kings round coveted the kingdom of Benares.'

Kosala is mentioned in the *Anguttara Nikāya* as one of the sixteen *Mahājanapadas*. The *Digha Nikāya* (I, p. 103) and the *Sumaṅgalavilāsini* (I, pp. 244-45) tell us that Pokkharasādi, a famous brāhmaṇa teacher of Kosala, lived at Ukkatthanagara which had been given to him by King Pasenadi.

The *Saṃyutta Nikāya* (I, pp. 70-97) gives us much information about Kosala and its king Pasenadi. We are told that Pasenadi fought many battles with the Magadhan King, Ajātasattu. In the end, however, there was a conciliation between the two kings.

The Buddha spent much of his time at Sāvattī, the capital of Kosala, and most of his sermons were delivered there. The story of the conversion of the Kosalans to the Buddhist faith is related in some detail. In course of his journey over northern India, Buddha reached Kosala and went to Sālā, a brāhmaṇa village of Kosala. There the Buddha delivered a series of sermons and the brahmin householders were converted to the new faith (MN., I, pp. 285 ff.). The Buddha also converted the brahmins of Nagaravinda, a brāhmaṇa village of Kosala (Ibid., III, pp. 290 ff.). He went to the Mallas, Vajjis, Kāśis and Magadhas from Kosala (SN., V, p. 349). Once he went to Venāgapura, a brāhmaṇa village of Kosala, and converted the brāhmaṇa householders of the village (AN., I, pp. 180 ff.). In the *Pārāyanavagga of the Sutta Nipāta* (pp. 190-192), we are told that a teacher of Kosala named Bāvari went from Kosala to Dakkhināpatha. There in the kingdom of Assaka, near the lake, he built a hermitage on the bank of the river Godāvari. We are further told that Bāvari

¹ *Samantapāsādikā*, I, p. 201.

and a certain brāhmaṇa went to the Buddha who was then in Kosala in order to have their dispute settled by the Blessed One.

Kosala had matrimonial alliances with neighbouring powers. In Jātaka (III, pp. 211-213) we are told that Dighāvu or Dighāyu, a prince of Kosala, married a daughter of the king of Benares. In Jātaka (II, p. 237 and IV, pp. 342 ff.) we find that Mahākosala, father of King Pasenadi of Kosala, gave his daughter in marriage to King Bimbisāra of Magadha. The pin-money was the village of Kāsi yielding a revenue of a hundred thousand for bath and perfume. The Kosala Saṃyutta (SN., I, pp. 82-85) and a Jātaka story (Jāt., IV, pp. 342 ff.) tell us that there took place many a fierce fight between the sons of Mahākosala and Bimbisāra, Pasenadi and Ajātasattu respectively. But the two kings came into a sort of agreement. Ajātasattu married Vajirā, daughter of Pasenadi, and got possession of Kāsi.

In the north the Kosala country included the region occupied by the Śākya of Kapilavastu. Mutual jealousies sometimes led to war between the two countries. Thus we are told that the Śākya became the vassals of King Pasenadi of Kosala (DB., pt. III, p. 80).¹

The capital cities of Kosala were Sāvattī and Sāketa. But from the Epics and some Buddhist works Ayodhyā seems to have been the earliest capital, and Sāketa the next. In Buddha's time, Ayodhyā had sunk to the level of an unimportant town (Buddhist India, p. 34), but Sāketa and Sāvattī (Śrāvastī)² were two of the six great cities of India (Mahāparinibbāna Sutta, S.B.E., XI, p. 99). Ayodhyā or Oudh was a town on the river Sarajā. Some think that Sāketa and Ayodhyā were identical, but Prof. Rhys Davids has been successful to point out that both cities were existing in the Buddha's time. Besides Sāketa and Sāvattī, there were other minor towns like Setavya (Pāyāsi Suttanta) and Ukkattha (Ambattha Sutta) included in Kosala proper. Some hold that Sāvattī was so called because it was resided in by the sage Sāvattī. But in the Papañca-sūdanī (I, p. 59), we find a different explanation. The city is said to have contained everything required by human beings. Hence the city is called Sāvattī (sabbaṃ+atthi).

¹ The Sutta Nipāta, however, definitely includes the territory of the Śākya of Kapilavastu within the kingdom of Kosala. There-in (S.B.E., X, Part II, 67-68) Buddha says, 'just beside Himavanta there lives a people endowed with the power of wealth, the inhabitants of Kosala. They are *Ādicchā* (belonging to *Āditya* family) by family, Śākya by birth.....' The Majjhima Nikāya (II, 124) too is definite on this point. There-in Pasenadi is recorded to have said, 'Bhagavā pi Khatthiyo, ahaṃ pi Khatthiyo, Bhagavā pi Kosalako, ahaṃ pi Kosalako'.

² Sāvattī is identical with the great ruined city on the south bank of the Rapti called Saheth-Maheth.

bable that emigrants from this city were responsible for naming and establishing the great settlement of the same name in Cochin-China in South-East Asia.¹

In the *Aṅguttara Nikāya*, *Aṅga* is mentioned as one of the sixteen *Mahājanapadas*. The *Vinaya-piṭaka* (Vol. I, p. 179) tells us that there were 80,000 villages in the kingdom of *Aṅga*, and *Campā* was one of them. In the *Saṃyutta Nikāya* (pt. V, p. 225) we find mention of the town of *Āpaṇa* in *Aṅga*. In the *Mahāgovinda Suttanta* (DN., II, p. 235) we find that *Mahāgovinda* built the city of *Campā*.² The same *Suttanta* also tells us that India was then divided into seven political divisions. The seven kingdoms with their capitals are named below :—

- | | | |
|--------------------|----|--------------------------|
| (1) <i>Kaliṅga</i> | .. | capital <i>Dantapura</i> |
| (2) <i>Assaka</i> | .. | „ <i>Potana</i> |
| (3) <i>Avanti</i> | .. | „ <i>Māhissati</i> |
| (4) <i>Sovira</i> | .. | „ <i>Roruka</i> |
| (5) <i>Videha</i> | .. | „ <i>Mithilā</i> |
| (6) <i>Aṅga</i> | .. | „ <i>Campā</i> |
| (7) <i>Kāśi</i> | .. | „ <i>Bīrānasi</i> |

Before the time of the Buddha, *Aṅga* was a powerful kingdom. We are told in one of the *Jātakas* (*Jāt.*, VI, p. 272) that *Magadha* was once under the sway of *Aṅgarāja*. We are informed by the *Jātaka* book that there was a river between *Aṅga* and *Magadha* which was inhabited by a *Nāga-rājā* who helped the *Magadhan* king to defeat and kill the *Aṅga-rājā* and to bring *Aṅga* under his sway. In one of the *Jātakas* (*Jāt.*, V, pp. 312–316), it is stated that King *Manoja* of *Brahmavaddhana* (another name of *Benares*) conquered *Aṅga* and *Magadha*. In Buddha's time *Aṅga* lost her political power for ever. During this period *Aṅga* and *Magadha* were constantly at war (*Jāt.*, IV, pp. 454–55). The *Aṅga* country became subject to *Seniya Bimbisāra*. This is clearly proved by the fact that a certain brahmin named *Sonadanda* with whom the Buddha had a discussion on the subject of caste, lived at *Campā* on the grant made by King *Bimbisāra* and used to enjoy the revenues of the town which was given to him by the King (DN., Vol. I, p. 111).

In the *Sumaṅgalavilāsini* (pt. I, p. 279) we find mention of a tank called *Gaggara-pokkharani* dug by the queen *Gaggara* of *Campā*. From the *Sonadanda Suttanta* (DN., Vol. I) we

¹ IA., VI, 229; It-sing, 58; Nundolal Dey, *Notes on Anc. Anga*, J.A.S.B., 1914.

² The *Mahābhārata*, however, tells us that *Anga* was so called after its king *Anga* (*Ādiparva*, CIV., 4179 ff.) who seems to be identical with *Anga Vairocana* mentioned in the *Aitareya Brāhmana* (VIII, 4, 22). The *Rāmāyaṇa* says that *anga* or body of the love-god *Kāma* was consumed here and the country was, therefore, called *Aṅga* (cf. CAGI., Notes, p. 722).

calls it Giribbaja of the Magadhas in order to distinguish it from other cities of the same name (Cf. Girivraja in Kekaya)¹. Giribbaja seems to have other and perhaps older names. The Rāmāyana tells us that the city was known by the name of Vasumatī (I, 32.7). The Mahābhārata seems to record that Girivraja was also called Bārhadhrathapura (II, 24-44) as well as Māgadhapura (II, 20, 30) and that Māgadhapura was a well-fortified city being protected by five hills (puram durādhārsham samantatah). Other names recorded in the Mahābhārata are Varāha, Vrishabha, Rishigiri, and Caityaka.² There is, however, another name, Bimbisārapurī, by which Indian Buddhist writers designated the city.³ The Life of Yuan Chwang (p. 113) mentions still another name, Kusāgārapura.⁴ The statement of the Mahābhārata that Girivraja was protected by five hills is strikingly confirmed by the Vimānavatthu commentary (p. 82) in which we read that the city of Giribbaja was encircled by the mountains Isigili, Vepulla, Vebhāra, Paṇḍava and Gijjhakūṭa. The Vinaya Pīṭaka (Vol. I, p. 29) tells us that Magadha comprised eighty thousand villages all of which were under the sway of King Bimbisāra. The same work informs us that the river Tapodā flowed by this ancient city (VP., IV, pp. 116-117). In the Majjhima Nikāya (Vol. I, pp. 166-67) we find that Senānigāma, one of the villages of Magadha, was a very nice place having a beautiful forest and a river with transparent water. The Saṃyutta Nikāya (Vol. I, pp. 172-73) tells us of the brāhmana village of Ekanālā where a brāhmana named Bharadvāja lived. The Brāhmana was converted by the Buddha. The same Nikāya tells us of Nālakagāma in Magadha where Sāriputta delivered a discourse on nibbāna to a wandering ascetic named Jambukhādaka (Sam. IV, pp. 251-260). In the Dīgha Nikāya (I, pp. 127 ff.) we find mention of a brahmin village of Khānumata in the territory of Magadha. In the Dhammapadattakathā (Vol. III, pp. 439-40) it is related that once the Buddha while staying at Rājagaha informed King Bimbisāra of Magadha that he would pay a visit to Vesālī. Bimbisāra prepared a road for the Buddha, and caused the ground from Rājagaha to the Ganges, a distance of 5 leagues to be made smooth, and erected a rest house at the end of each league. From the

¹ PHAL, p. 70.

² PHAL, p. 70.

³ B. C. Law, *The Life and Work of Buddhaghosa*, p. 87 n.

⁴ Rg Veda mentions a territory called Kikata ruled by a chieftain named Pragnaganda. In later works Kikata has been alluded to as identical with Magadha (Cf. Abhidhāna-Chintāmaṇī, 'Kikata Magadhah-vayah' also Bhāgavata Purāṇah, I, 3, 24; and Śrīdhara, 'Kikatah Gayā-pradeśah'). In Vedic, Brāhmana and Sūtra periods, Magadha was considered to have been outside the pale of Aryan and Brahmanical culture and was, therefore, looked down upon by Brahmanical writers. But Magadha was the Buddhist holy land, and has always been included in the Madhyadeśa.

The tribe of the Vajjis included, according to Cunningham and Prof. Rhys Davids, atthakulas or eight confederate clans among whom the

Vajjis.

Videhans, the Vajjis themselves, and the Licchavis were the most important.¹

The Videha clan had its seat at Mithilā which is recorded in the Brāhmanas and the Purāṇas to have originally a monarchical constitution.²

The Vajji or Vriji clan is mentioned by Pāṇini (IV, 2. 131) and Kauṭilya (Mysore Ed., 1919, p. 378) who however, distinguishes the Vrijikas or Vajjis from the Licchavikas. Yuan Chwang (Watters, II, 81) also distinguishes the Fu-li-chih (Vriji) country from Fei-she-li (Vaisālī). It seems that Vrijika or Vajji was not only the name of the confederacy, but also of one of the constituent clans. But the Vajjis, like the Licchavis, are often associated with the city of Vesālī which was not only the capital of the Licchavi clan, but also the metropolis of the entire confederacy. 'A Buddhist tradition quoted by Rockhill (Life of the Buddha, p. 62) mentions the city of Vesālī as consisting of three districts. These districts were probably at one time the seats of three different clans.'³

The Licchavis had their capital at Vesālī identical with Besārḥ in the Muzaffarpur district of Bihar. In the Paramattahajotikā on the Khuddakapāṭha and the Pujāvaliya, a Ceylonese Buddhist work, we find an account of the mythical origin of the Licchavis, the Vajji country and the capital Vesālī. Buddhaghosa's fanciful story of the origin of the town of Vesālī is also supported by the Jātakatṭhakathā to the Ekapanna Jātaka (Jāt., I, p. 504). It is said in the commentary that at the time of the Buddha the city of Vesālī was encompassed by three walls at a distance of a gāvuta from one another and that at three places there were gates with watch-towers and buildings. From the Mahāvastu (Le Mahāvastu, Ed. by Senart, Vol. I, pp. 253 ff.) we know that the Buddha once visited Vesālī invited by the Licchavis. Vesālī, at the time of the Buddha, was an opulent, prosperous and populous town. It had 7,707 storied buildings, 7,707 pinnacled buildings, 7,707 ārāmas or pleasure grounds, and 7,707 lotus ponds

¹ Other confederate clans were probably Jāṭṭrikas, Ugras, Bhogas, and Akshvākas. To the Jāṭṭrika clan belonged Mahavira, the Jina; they had their seats at Kundapura or Kundagrāma and Kollāga. But they were called 'Vesalie,' i.e. inhabitants of Vesālī (Hearnle, Uvasagada-sāo, II, p. 4, note).

² Mithilā is, however, identified by some scholars with the small town of Janakpur just within the Nepal border. 'But a section of them may have settled in Vaisālī. To this section probably belonged the princess Trisālā, also called Videhadattā, mother of Mahāvira'. PHAI., p. 74.

³ PHAI., pp. 74-75.

(Vinaya Texts, S.B.E., II, p. 171). A similar account of Vesālī is also found in the Lalitavistara (Ed. by Lefmann, Chapter III, p. 21).¹ Vesālī was well provided with food, the harvest was good, alms were easy to obtain and one could very well earn his living by gleaning or through favour (VT., II, p. 117). There at Vesālī was the Gotamaka shrine. There lay a road from Vesālī to Rājagaha (Ibid., II, pp. 210-11) and another from Vesālī to Kapilavatthu whence a number of Śākya ladies came to receive ordination from the Master who at that time was staying at Kūtāgāra hall in the Mahāvana (Ibid., III, pp. 321 foll.). In the 12th Khandhaka of the Cullavagga there is an important reference to the Buddhist Council of Vesālī (VT., III, pp. 386 ff.).

The Buddha's missionary activities were confined not to Magadha and Kosala alone, but were spread over to Vesālī as well. Many discourses were delivered here either at the mangrove of Ambapālī, in the outskirt of the city or at Kūtāgāra-sālā in the Mahāvana, the great forest stretching upto the Himalayas.

The Mahāparibbāna Suttanta of the Dīgha Nikāya speaks of the existence of concord and amity among the Licchavis.² In the Saṃyutta Nikāya (P.T.S., pt. II, pp. 267-68), we find the Buddha saying that the Licchavis were strenuous and diligent, zealous and active. The Blessed One further said that if the Licchavis would be given to luxury and indolence, they were sure to be conquered by the Magadhan King Ajātasattu.

The Majjhima Nikāya (Vol. I, p. 231) tells us of the Vajjis and the Mallas as forming saṃghas and ganas, that is, clans governed by organised corporations. The Mahāvastu states that there were twice 84,000 Licchavirājās residing within the city of Vesālī. The commentaries on the Cullakālīṅga Jātaka (Jāt., III, p. 1), and the Ekapaṇṇa Jātaka (Jāt., I, p. 504) speak of 7,707 rājās of Vesālī.

The political relation between Magadha and Vesālī was friendly. The fact that Ajātasattu is called Vedehiputto or Vaidehiputra (SN., II, p. 268; Commy. on Dīgha I, p. 47; Commy. on Majjhima I, p. 125; Commy. on Saṃyutta II, p. 215, Dvd., p. 55) goes to show that King Bumbisāra established matrimonial alliance with the Licchavis by marrying a Licchavi princess. In the Majjhima Nikāya (Vol. II, pp. 100-101) we find that the Licchavis were on friendly terms with King Pasenadi of Kosala.

¹ Vesālī is so called because it is extensive, i.e. Visālībhūtātāya Vesālīta saṅkham gatam (Papañcasudani, II, p. 19). Yuan Chwang while visiting Vesālī saw two huge groups of ruins which even in the last century came down to be known as Rājā Visālī Kā gath. This is, however, an ingenious way of explaining the name Vesālī.

² Cf. BS., pp. 3-4.

From the Mahāparinibbāna Suttanta (DN., II, pp. 72 ff.) it is clear that Ajātasattu was determined to destroy the Vajjian power. In the Sumaṅgalavilāsini we are told of the immediate cause which led to the outbreak of the war. It is said that there was a port near the Ganges extending over a Yojana, half of which belonged to Ajātasattu and half to the Licchavis. There was a mountain not far from it, and at the foot of the mountain there was a mine of precious substance. Ajātasattu found the Licchavis too powerful to crush. Accordingly he sent Sunidha and Vassakāra, his ministers to sow the seed of dissensions among the Licchavis. Vassakāra succeeded in bringing about disunion among the Licchavi princes. Ajātasattu then succeeded in destroying the Licchavis. Buddhist tradition has, however, preserved the names of eminent Licchavis as Mahānāma, general Siha, Dummukha and Sunakkhatta. (AN., III, 74; Mahāli Sutta of the Dīgha Nikāya DB., I, p. 198; VT., II, p. 108; MN., I, 234; 68; II, 252; The Book of the Kindred Sayings, pt. I, 295.)

The Mallarattha or Mallarāshtra has been mentioned in the *Anguttara Nikāya* as one of the sixteen *Mahajanapadas*. The kingdom was divided into two parts which had for their capitals the cities of Kusāvati or Kusinārā and Pāvā identical probably with Kasia (on the smaller Gondak and in the east of the Gorakhpur district) and a village named Padaraona (12 miles to the north-east of Kasia) respectively.¹ The Mahāparinibbāna Suttanta states that the Sāla grove of the Mallas where the Buddha lay in his Mahāparinibbāna was situated near the river Hiranyavati identical probably, as Smith indicates, with the Gaṇḍak (Early Hist. of India, p. 167 n.).

The Mallas had at first a monarchical constitution (Kusa Jātaka; Mahāparinibbāna Suttanta, Mahāsudassana Suttanta, etc.) when their capital city had been known as Kusāvati. But later on, in the time of the Buddha, when the monarchy came to be replaced by a republican constitution, the name of the city was changed to Kusinārā. Besides Kusinārā, the Mallas had other important cities namely, Bhoganagara, Anupiyā and Uruvelakappa² in the neighbourhood of which there existed a wide forest called Mahāvana.

In the Mahāparinibbāna Suttanta of the Dīgha Nikāya it

¹ The exact site of Kusinārā is not known, but the discovery in the large stūpa behind the Nirvāna temple near Kasia of an inscribed copper-plate with the words '(parini) rvāna-chaitye tāmrapatta iti' seems to support the view that Kasia is probably the ancient Kusinārā. With regard to the identification of Pāvā, we are still less certain. Carleyle disagrees with Cunningham and seems to identify Pāvā with Fazilpur, 10 miles south-east of Kasia (CAGI., p. 714).

² B. C. Law—Some Ksatrya Tribes of Ancient India, p. 149; cf. SN., V, p. 228; AN., IV, p. 438.

is stated that Ānanda requested the Buddha not to attain Mahāparinibbāna in a small town like Kusinārā. He suggested the names of great cities like Campā, Rājagaha, Sāvattī, Sāketa, Kosambī, and Bārānasī. But the Blessed One selected Kusinārā as the place of his Mahāparinibbāna and silenced Ānanda by narrating the former glories of Kusāvattī. The ancient city of Kusāvattī had seven ramparts, four gates, and seven avenues of palm trees. The Buddha himself says that Kusinārā is ancient Kusāvattī. It was a capital city, and was 12 yojanas in length from east to west, and 7 yojanas in width north to south (DN., II, pp. 146-47).

In the Mahāparinibbāna Suttanta (DN., II, pp. 72-168) we find an account of the Buddha's journey from Rājagaha to Kusinārā. We are also told of halting places, the list of which is given in order with important events:—

1. Rājagaha—the Buddha consulted by Ajātasattu about an expedition against the Vajjis.
2. Ambalaṭṭhikā.
3. Nālandā.
4. Pātaliḡāma where he crossed the Ganges.
5. Koṭḡāma.
6. Nādikā.¹
7. Vesālī: while staying here at the Cāpāla Cetiya, the Buddha resolved to die in three months.
8. Bhaṇḡagāma.
9. Haṭṭhigāma, Ambagāma, Jambugāma, Bhoganagara.
10. Pāvā: the Buddha here visited Cunda and fell ill by eating sūkaramaddava. He recovered and started for Kusinārā; on his way he crossed the Kakuttha river, reached Ambavana, proceeded to the Sāla grove of the Mallas near Kusinārā and died there.

From a passage in the Majjhima Nikāya (Vol. I, p. 231) it is apparent that the Mallas were a typical example of a Saṃgha-rāja. In the Mahāparinibbāna Suttanta, mention is made of a set of officers called purisas about whose duties and functions very little is known.

Buddhism appears to have attracted many followers among the Mallas in Dabba (VT., III, pp. 4 ff.), Khaṇḍasumana (Pss. B., p. 90), Roja (VT., II, S.B.E., Vol. XVII, p. 139) and Siha (Pss. B., p. 80).

The political relation between the Mallas and the Licchavis was on the whole friendly. But there were occasional rivalries between the two (cf. the story of Bandhula—Dhammapada, Fausboll, old Edition, pp. 218-220).

¹ According to the Papañcasudāṇī, there is a tank by the name of Nādikā (II, p. 235).

According to the *Sumaṅgalavilāsinī*, *Kuṣinārā* was 25 *yojanas* from *Rājagaha* (II, p. 609).

The ancient *Cedi* country lay near the *Jumna* and was contiguous to that of the *Kurus*. It corresponds roughly to modern *Bundelkhand* and the adjoining region. We are told by the *Cetiya Jātaka* (No. 422) that the capital city of the *Cedi* country was *Soththivati-nagara* which is most probably identical with the city of *Śuktimati* or *Śuktisāhvaya* of the *Mahābhārata* (III., 20. 50 and XIV., 83. 2).¹ Other important towns of the *Cedi* kingdom include *Sahajāti* (AN., III, p. 355) and *Triपुरi*, the mediæval capital of *Triपुरivishaya* or *Cedi*.

The *Vedabbha Jātaka* (No. 48) states that the road from *Kāśī* to *Cedi* was full of thieves and was, therefore, unsafe. The *Vessantara Jātaka* (Jāt., VI, pp. 514-515) tells us that *Cetarattha* was 30 *yojanas* distant from *Jetuttara-nagara*, the birth place of King *Vessantara*. *Cetarattha* was an important centre of Buddhism. In the *Anguttara Nikāya* (Vol. III, pp. 355-356; V, pp. 41 ff.; pp. 157-61) we find that *Mahācunda* while dwelling in the town of *Sahajāti* among the *Cedis* delivered many discourses. The same *Nikāya* (Vol. IV, pp. 228 ff.) also tells us that *Anuruddha* while dwelling among the *Cedis* in the *Deer Park* of *Pācinavaṃsa* won *Arahatship*. From the *Digha Nikāya* (Vol. II, pp. 200, 201, 203) we learn that the Buddha went to the *Cedis* and other tribes while out in preaching. In the *Saṃyutta Nikāya* (Vol. V, 436-37) a discussion on the four aryan truths is recorded to have taken place among the bhikkhus who dwelt among the *Cedis* in the *Sāhāñcanika*.

The kingdom of the *Vaṃsas* or *Vatsas* is mentioned in the *Anguttara Nikāya* as one of the sixteen great countries of India. The capital of the country was *Kausāmbī* identical with modern *Kosam* near *Allahabad*. The *Bhagga* (i.e. *Bhargva*) state of *Sumsumāragiri* was a dependency of the *Vatsa* kingdom (*Jātaka* No. 353; *Bhandarkar*, *Carmichael lectures*, p. 63). This is confirmed by the *Mahābhārata* (II, 30, 10-11) and the *Harivaṃśa* (29, 73) which testify to the close association of these two realms.² In the *Digha Nikāya* (Vol. II, pp. 146, 169) we find that *Kosambī* was suggested as one of the great cities where

¹ GD, p. vii. In the mediæval period the southern frontiers of *Cedi* extended to the banks of the *Narmadā* (*Mekala-sutā*). 'Nadinām Mekala-sutā nripānām Ranavigrahaḥ | Kavināgcha Surānandaś Cedi-maṇḍala maṇḍanaḥ' ॥ (*Karpuramañjarī*, p. 182). The great epic mentions a river called *Śuktimati* which flowed by the capital of *Rājā Uparicara* of *Cedi-Vishaya*—*PHAL*, p. 81.

² *PHAL*, p. 84. Dr. Ray Chaudhuri points out that epic tradition attributes the foundation of the city of *Kausāmbī* to a *Cedi* prince (*Ram. I, 32, 3-6*; *Mbh. I, 63, 31*). The origin of the *Vatsa* people, however, is traced to a King of *Kāśī* (*Hv., 29, 73*; *Mbh. XII, 49, 80*; *PHAL*, p. 83).

the Blessed one should attain Mahāparinibbāna. In the Sutta Nīpāta Commentary (Vol. II, p. 584) we are told that the city of Kosambi was visited by the followers of Bāvari, a leader of the Jātilas. Piṇḍola Bhāradvāja dwelt at Ghositārāma at Kosambi. From the Psalms of the Brethren (pp. 110-111) we know that he was the son of the Chaplain to King Udena of Kosambi. He went to Rājagaha, entered the Order and in due time attained the sixfold abhiññā (supernatural knowledge). In the Saṃyutta (Vol. IV, pp. 110-112) a conversation on religious subjects which took place between King Udena of Kosambi and Piṇḍola Bhāradvāja is related. While the Buddha was staying at Ghositārāma at Kosambi, he held discourses on Dhamma, Vinaya, etc. (VT., pt. III, p. 233).

In the ancient literature mention is made of two Kuru countries, Uttarakuru and Dakkhinakuru.

Kuru. The Kuru country mentioned in the Rg-veda is probably the Uttarakuru of later times which is alluded to in Pāli literature as a mythical region. Its extent is, however, given as 8,000 yojanas (Smv., II, p. 623). References to the southern Kuru country are frequent in Buddhist literature. The Papañcasūdanī says (Vol. I, p. 225) that there was a janapada named Kuru and its kings used to be called Kurus. In the Aṅguttara Nikāya (Vol. I, p. 213; IV, pp. 252, 256, 260) Kuru is mentioned as one of the sixteen mahājanapadas. At Kammāssadhamma, one of the Kuru towns, the Buddha delivered some profound discourses to the Kurus: the Mahānidāna and the Mahāsatipatṭhāna Suttantas of the Dīgha Nikāya (Vol. II). The thera Ratthapāla, whose verses are still preserved in the Therīgāthā, was a Kuru noble and was born in the town of Thullakoṭṭhika in the country of the Kurus (Pss. B., pp. 302-307). He is also mentioned in the Majjhima Nikāya (II, pp. 65 foll.) as holding a religious discussion with King Koravya. From the Dhammapada Commentary (III, pp. 241-47) we learn that Aggudatta, a chaplain of the King Mahākosala of Kosala, after renouncing the world, lived in a place between the eastern dominion of Aṅga-Magadha and the Kuru country. Of smaller towns mention is made in the Pāli texts of Thullakoṭṭhika and Kammāssadhamma.

The Papañcasūdanī (Vol. I, pp. 225-226) gives us a story of the origin of the Kurus. It is stated that King Mandhātā, a Cakkavatti king of Jambudīpa, conquered Pubbavideha, Aparagoyāna, and Uttarakuru besides the deva-lokas. While returning from Uttarakuru a large number of the inhabitants of that country followed Mandhātā to Jambudīpa, and the place in Jambudīpa where they settled became known as Kururattam including provinces, villages, towns, etc. This explains the word 'Kurusu' occurring in Pāli Buddhist literature. The Buddha is said to have delivered a number of religious discourses in the Kuru country and a large number of people

times between the Kurus and the Pañcālas for the possession of Uttara Pañcāla. Sometimes Uttara Pañcāla was included in Kururatt̥ha (Somanassa Jātaka, No. 505; Mbh. I, 138) and had its capital at Hastināpura (Dvd., p. 435), at other times it formed a part of Kampillarat̥tha (Brahmadatta Jātaka, No. 323; Jayaddisa Jātaka, No. 513; and Gandatindu Jātaka, No. 520). Sometimes Kings of Kampillarat̥tha held court at Uttara Pañcālanagara; at other times Kings of Uttara Pañcālaratt̥ha held court at Kampilla (Kumbhakāra Jātaka, No. 408).¹ This is the reason why King Dummukha of Uttara Pañcāla had his capital not at Ahicchatra but at Kampillanagara.

The Saṃyutta Nikāya tells us of Visākha of the Pañcālas who inspired the Bhikkhus with pious discourse delivered nicely in the meeting hall (Book of the Kindred Sayings, Vol. II, p. 190). From the Psalms of the Brethren (pp. 152-153) we learn that Visākha was the son of the daughter of the King of the Pañcālas. On the death of his father, he succeeded to his title. But when he heard the Buddha preaching the Norm, he left the world. He followed the Blessed One to Sāvatt̥hi and won insight and sixfold abhiññā. Another Pañcāla King named Cūlani Brahmadatta is mentioned in the Mahā-Ummagga Jātaka (No. 546) as well as in the Uttarādhyayana sūtra (S.B.E., XLV, 57-61), the Svapnavāsavadatta (Act V) and the Rāmāyana (I, 32).

Pañcāla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was divided into North and South Pañcāla, separated by the Ganges. It roughly corresponds to modern Budaon, Furrukhabad and the adjoining districts of the United Provinces.

The Matsya country comprises the modern territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur. From the Aṅguttara Nikāya (Vol. I, p. 213; IV, pp. 252, 256, 260) we know that the Matsya country was included in the traditional list of the sixteen Mahājanapadas. The Janavasabha Suttanta (DN., II, p. 200) tells us of the Matsyas or Macchas in connection with the account of the Buddha's stay at Nāḍika. In the Vidhura Paṇḍita Jātaka (Cowell's Jātaka, VI, p. 137) we read that the Macchas witnessed the dice-play of the King of the Kurus with the Yakkha Punnaka.

The country of the Matsyas (RV., VII, 18, 6; Gopatha Br., I, 2, 9, Bibliotheca Indica Series) lay to the south or south-west of Indraprastha and to the south of Sūrasena. The capital of the Matsya country was Virātanagara or Vairāt, so called because it was the capital of Virāṭa, King of the Matsyas.

In the *Āṅguttara Nikāya*, the *Sūrasena* country is mentioned as one of the sixteen *Mahājānapadas*. In one of the *Jātakas* (Cowell's *Jāt.*, Vol. VI, p. 137) we are told that the *Sūrasenas* along with the *Pañcālas*, *Matsyas* and *Maddas* witnessed a dice-play between *Dhanañjaya Korabba* and *Punnaka Yakkha*. The country had its capital at *Madhurā* or *Mathurā*, which like *Kauśāmbī* stood on the river *Yamunā*. The ancient Greek writers refer to the *Sūrasena* country¹ as *Sourasenoi* and its capital as *Methora*. From *Saṅkissa*, the place of the Buddha's descent from heaven, to *Mathurā* it was a distance of 4 *yojanas* (*Kaccāyana's Pāli Grammar*, S. C. *Vidyābhūṣaṇ's* Ed., Book III, Chap. I, p. 157).

Buddhism was predominant in *Mathurā* for several centuries. The *Vimānavatthu* commentary (pp. 118-119) tells us of a woman of *Uttara Madhurā* who by offering alms to the Buddha was reborn in the *Tāvātimsa* heaven. One of the most important suttas on the subject of caste was delivered by *Mahākaccāyana* in *Madhurā* (*MN.*, Vol. II, pp. 83 ff.). From the *Āṅguttara Nikāya* (Vol. II, p. 57) we know that when the Buddha was once proceeding from *Mathurā* to *Verañji*, he halted under a tree and there he was worshipped by many householders of either sex. In the *Ghata Jātaka* (Cowell's *Jātaka*, Vol. IV, pp. 50-52) we read that *Mahāsāgara* was the King of Upper *Madhurā* and that he had two sons whose accounts are recorded there as well as in the *Petavatthu* Commentary (pp. 111 ff.).

The epic and pauranic story of *Kamsa's* attempt to make himself a tyrant at *Mathurā* by overpowering the *Yādavas*, and his consequent death at the hands of *Krishna* is not only referred to by *Patañjali* but also by the *Ghata Jātaka* (No. 454). The *Ghata Jātaka* also confirms the brahmanical tradition about the association of *Krishna Vāsudeva's* family with *Mathurā* (*PHAL.*, p. 89). 'The Buddhist texts refer to *Avantiputta*, King of the *Sūrasenas*, in the time of *Mahākaccāna* who was the first among the chief disciples of *Śākyamuni* through whose agency Buddhism gained ground in the *Mathura* region' (*Ibid.*, p. 90).

When *Megasthenes* wrote about the *Sūrasenas*, *Mathurā* must have formed a part of the *Maurya Empire*. During the *Kushāna* supremacy, *Mathurā* again became important as a centre of Buddhist religion and culture. Numerous dated and undated images of Buddhas and Bodhisattvas as well as inscriptions have been unearthed here.

¹ *Madhu*, King of the *Dāityas*, and his son *Lavana* are said to have reigned at *Mathurā*. *Satrugna*, the brother of *Rāma*, killed *Lavana* and built *Madhurā* or *Mathurā*. A son of *Satrugna* was *Sūrasena* after whom the country is so called (*Vāyu Purāṇa*)—*CAGL.*, p. 706.

Mathurā or Madhurā is generally identified with Maholi, 5 miles to the south-west of the present town of Mathurā or Muttra.

There was a second Mathurā or Madhurā in ancient India. It was the second capital of the Pāṇḍya kingdom on the river Vaigi, in the province of Madras. It was called Dakshina-Mathurā to distinguish it from Mathurā of the north.

In the Aṅguttara Nikāya Assaka is mentioned as one of the sixteen Mahājanapadas of Jambudīpa (AN., I, p. 213; IV, pp. 252, 256, 260).

Assaka.

From the Mahāgovinda Suttanta of the Dīgha Nikāya (Vol. II, p. 235) we learn that Potana was the capital city of the Assakas. In the Sutta-nipāta (verse 977) we find, however, mention of another Assaka country in the Dakkhināpatha. We are told that the brahmin Bāvarī lived on the banks of the Godāvarī in the Assaka territory in close proximity to Alaka or Mūlaka (the district round Paithan). In a Jātaka story (Jāt., III, pp. 3-5) we find that the relationship between King Kālīṅga of Dantapura and King Assaka of Potana, was at first hostile. But afterwards the two kings lived amicably. In the Vimānavatthu Commentary (pp. 259 ff.) we find the story of an Assaka king who was ordained by Mahākaccāyana. In the Commentary the capital city is named Potanagara.

It should be noticed that the name of the capital city of the Assaka country is given both as Potali and Potana. It may seriously be asked if the two names are identical though their identity has always been accepted without doubt. At one time the city of Potali was included in the kingdom of Kāśī, for in the Assaka Jātaka (Jāt., II, p. 155) we are told that there was once a King named Assaka who reigned in Potali which is stated to be a city in the kingdom of Kāśī. The Cullakālīṅga Jātaka (Jāt., III, p. 3) mentions another King of Assaka named Aruna and refers to a victory which he won over the King of Kālīṅga. In the Hāthigumphā inscription of King Khāravela, it is stated that King Khāravela, without taking into account King Śātakarṇi, caused a large army to move towards the western quarter (Pachima disam) and strike terror into Asaka (or Asika) nagara. The Assaka of the Cullakālīṅga Jātaka and the Asikanagara of the Hāthigumphā inscription are probably identical with the Assaka of the Suttanipāta which is stated to be located on the Godāvarī.

Assaka represents the Sanskrit Aśmaka (or Aśvaka) which has been mentioned by Asaṅga in his Sūtrālaṅkāra as a country in the basin of the Indus. Asaṅga's Aśmaka seems, therefore, to be identical with the Kingdom of Assakenus of the Greek writers which lay to the east of the Sarasvatī at a distance of about 25 miles from the sea on the Swat Valley. The Aśmakas are also mentioned by Pāṇini (IV, 1, 173). They are placed in the north-west by the authors of the Mārkaṇḍeya Purāṇa

and the Brihat-samhitā. It was a branch of this people of the north-west that probably settled in the territory known in the *Āṅguttara Nikāya* as Assaka Mahājanapada whose capital was Potana or Potali, the Paudanya of the *Mahābhārata* (I, 77, 47). In early Pāli literature Assaka has been distinguished from Mūlaka which lay to its north, but has always been associated with Avanti which lay immediately to the north-east. At the time of the Buddha, the Assakas had another settlement on the Godāvarī (S. Nip., V, 977) as already mentioned. This is probably referred to in the *Cullakālīṅga Jātaka* and in the *Hāthigumphā* inscription. *Bhaṭṭaswāmī*, the commentator of *Kauṭilya's Arthaśāstra* identifies *Aśmaka*, the contiguous territory of Avanti, with *Mahārāshṭra*. Practically speaking, therefore, the Assaka country of the Buddhists, whether it be identical with *Mahārāshṭra* or located on the Godāvarī, lay outside the pale of the *Madhyadeśa*.

Avanti is mentioned in the *Āṅguttara Nikāya* as one of the sixteen great janapadas. From the *Dipavaṃsa* (Oldenberg's ed., p. 57) we know that Ujjeni, the capital of Avanti, was built by *Accutagāmi*. Ujjeni is also referred to in *Minor Rock Edict No. 2 of Asoka*. A *kumāra* was in charge of a province with his headquarters at Ujjeni.

Avanti roughly corresponds to modern Mālwa Nimār and adjoining parts of the Central Provinces. Prof. Bhandarkar has rightly pointed out that ancient Avanti was divided into two parts; the northern part had its capital at Ujjeni and the southern part called Avanti *Dakṣhināpatha* had its capital at *Māhissati* or *Māhiśmati* (CL., p. 54). The *Mahāgovinda suttanta* of the *Dīgha Nikāya* states that *Māhissati* was the capital of the Avantis whose King was *Vessabhu*. This apparently refers to the Avanti country in the *Dakṣhināpatha*. The distinction is however noticed in the *Mahābhārata* where Avanti and *Māhiśmati* are said to be two different countries (II, 31, 10). Among other cities of Avanti referred to in Buddhist and Jain works, mention may be made of *Kururaghara* and *Sudarsanapura* (B. C. Law, *Ancient Mid-Indian Kṣatriya Tribes*, p. 148; *Kathākośa*, 18).

Avanti was an important centre of Buddhism. Some of the leading *theras* and *theris* were either born or resided there, e.g., *Abhayakumāra* (Th. G.C., 39), *Isidāsi* (Therī G.C., 261-64), *Isidatta* (Th. G., 120), *Soṇakutikanna* (VT., pt. II, p. 32; Th. G., 369; Udāna, V, 6), and *Mahākaccāna* (SN., III, p. 9; *Ibid.*, IV, p. 117; AN., I, p. 23, Vol. V, 46; MN., III, pp. 194, 223). From the *Psalms of the Brethren* (pp. 238-239) we learn that *Kaccāyana the Great* was born at Ujjeni in the family of the Chaplain of King *Candapajjota*. It is expressly stated that *Mahākaccāna* converted the King to the Buddhist faith. The *Dhammapada* commentary (Vol. V, p. 101) tells us that when

Mahākaccāna was living at the city of Kuraraghara in Avanti, he ordained an upāsaka named Sonakuṭikappa. The Psalms of the Brethren (p. 107) tells us that the Thera Isidatta was one of the converts of Mahākaccāyana. He was born in the kingdom of Avanti at Velugāma.

The commentary on verses 21-23 of the Dhammapada gives a romantic story of the way in which a matrimonial alliance was established between the royal families of Kosambi and Avanti. At the time of the Buddha, India was divided into small independent kingdoms. Of these kingdoms Magadha under Bimbisāra and Ajātasattu, Kosala under Pasenadi, Avanti under Pajjota, and Kosambi under Udena, played important rôles in the political drama of India in the sixth and fifth centuries B.C. There was rivalry among these powers, each trying to extend its supremacy at the cost of another. Accordingly we find Pajjota trying to extend his supremacy over Udena. Pajjota, however, could not achieve his object. In the end Pajjota gave his daughter Vāsavadattā in marriage to Udena. This matrimonial alliance saved Kosambi from being conquered by Pajjota. Udena also established a matrimonial alliance with the King of Magadha. These two royal marriages were essentially necessary for the maintenance of the political independence of Kosambi which, however, served as a buffer state between Avanti and Magadha. Had not Udena contracted these alliances, Kosambi would have fallen an easy prey to the overgrowing powers of Magadha and Avanti.

In the Mahāvastu (A Study of the Mahāvastu, pp. 156-57)

Janapadas, Nigamas,
Nagaras, Gāmas, etc.—
Apara-Gayā.

we read that the Buddha, desirous of preaching the Dhamma to the Pañcavaggiya bhikkhus who were then in Benares, set out from Uruvilva.

From Uruvilva the Buddha came to Gayā, from Gayā to Apara-Gayā where he was invited by Sudarsana, King of Snakes. He then came to Vesālī whence he went to a city named Cundadvīla, where he announced to the Ājivika named Upaka that without a master he had become 'Buddha'.

Ambasandā.

To the east of Rājagaha was the brahmin village of Ambasandā (DN., II, p. 263).

Once the Buddha dwelt at Andhakavinda in Magadha. It

Andhakavinda.

is said that the Brahmā Sahampati saw the Blessed One there and uttered some

verses in his presence (SN., I, p. 154).

There are references to Ayojjhā in Pāli literature. In the

Ayojjhā.

Saṃyutta (Vol. III, p. 140) we are told that the Buddha once dwelt in Ayojjhā

on the bank of the Ganges. During the Buddhist period, Ayojjhā on the Sarayū was the capital of Dakshina Kośala, while that of Uttara Kośala was Sāvattthī on the Rāpti. Ayojjhā represents Sanskrit Ayodhyā of the Rāmāyana and

A-yu-te of Yuan Chwang who places it 600 li to the south-east of the neighbourhood of Navadevakula city identified with Newal in Unao district, U.P. Ayodhyā is only a mile from Fyzabad. The janapada roughly corresponds to modern Oudh.

Andhapura is mentioned in the *Serivāṇija Jātaka* (Jāt., Vol. I, p. 111). It is said that two dealers in pots and pans, who were inhabitants of the kingdom of Seri, came across the river Telavāha and entered the city of Andhapura and set about hawking the wares round the streets.

In the *Tipallatthamiga Jātaka* (Jāt., Vol. I, p. 160) it is said that hard by the town of Ālavī was the Aggālava Cetiya. The Buddha while dwelling in Aggālava shrine near Ālavī told a story concerning the regulation to be observed in the building of cells. Ālavī has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal in Unao district in U.P. According to Mr. Nandalal Dey, Ālavī is Aviwa, 27 miles north-east of Etawah.

Near the town of Anūpiya was the Anūpiya mango grove. While dwelling once in this grove, the Blessed One told a story about the Elder Bhaddiya who joined the 'Brotherhood' in the company of the six young nobles with whom was Upālī (*Sukhavihāri Jātaka*, Jāt., Vol. I, p. 140).

In the *Cetiya Jātaka* (Jāt., Vol. III, p. 460) we are told that four sons of the King of Ceti built five cities: Hatthipura, Assapura, Sihapura, Uttara Pañcāla, and Daddarapura. Hatthipura was built on the spot where the king's son saw a white royal elephant. Assapura was named as such as the king's son laid out the city in the very place where he saw a royal horse which was white. Sihapura was named from a maned lion. Daddarapura was named from the two mountains striking against each other and making the sound of 'Daddara'.

It is difficult to identify the cities named in this *Jātaka*. Sihapura, however, may be taken to represent Yuan Chwang's Seng-ho-pu-lo, or Singhapura situated at 700 li or 117 miles to the east of Taxila. But this is a mere conjecture and the *Jātaka* story cannot possibly be surmised to relate to the Gandhara region. Hatthipura again, however, may be taken to represent Hastināpura, traditionally identified with an old town in Mawāna tahsil, Merat (CAGI., p. 702).

In the *Mahāparinibbāna Suttanta* (DN., II) we are told that the Bulis of Allakappa obtained the possession of a portion of the relics of the Buddha and built a stūpa over them. The Bulis, like the Licchavis of Vesālī, the Videhas of Mithilā, the Sākiyas of Kapilavatthu, the Koliyas of Rāmagāma, the Bhaggas of

Sumsumāra hill and the Moriyas of Pippalivana, had a republican form of government. But their importance as a republican state was not very great.

Materials regarding the Bulis in Pāli literature are very meagre. The Dhammapada Commentary (Harvard Oriental Series 28, p. 247), however, refers to the kingdom of Allakappa. It was ten leagues in extent and its king was in intimate relationship with King Veṭṭhadipaka of Veṭṭhadipa. In Beal's Si-yu-ki, Veṭṭhadipa, the native land of Brāhmaṇa Droṇa, has been stated to be situated on the way from Masār in the Shāhābād district to Vaiśālī. It may, therefore, be assumed that Allakappa lay not very far from Veṭṭhadipa.

Visākhā was born in the city of Bhaddiya in the Aṅga kingdom (Dh.Ā., Vol. I, p.

384).

Beluvagāma.

The village of Beluva was in Vesālī (SN., Vol. V, p. 152).

Bhaṇḍagāma.

Bhaṇḍagāma was situated in the country of the Vajjis (AN., II, p. 1).

In the Bharu Jātaka (Jāt., Vol. II, p. 171) we find a reference to the kingdom of Bharu ruled over by a king named Bharu. It is difficult to locate the kingdom.

Bharu.

Baḥaḍagojatira is mentioned in the Barhut inscriptions.

Baḥaḍagojatira.

The location of the place is unknown. The name, however, implies that the place was on the bank of a river crossed by bullocks, cows, and goats (Barhut Inscriptions by Barua and Sinha, p. 7).

Bibikānadikaṭa is referred to in the Barhut inscriptions.

Bibikānadikaṭa.

This, as its name implies, was a place in the region of the Bimbikā river. But a river or a country of this name has not as yet been traced in any known list of geographical names (Ibid., p. 8).

Bodhicaka, mentioned in the Barhut inscriptions, is Sanskrit Bodhicakra. It is doubtful if this

Bodhicaka.

was the name of a locality though a similar name Ekacakra is met with in the Pauranic list of places (Ibid., p. 28).

In the Mahādhammapāla Jātaka (Jāt., IV, p. 50) we read

Dhammapālagāma.

that Dhammapālagāma was included in the kingdom of Kāśī.

Dabha is probably identical with Sanskrit Darbha mentioned in the Brahmāṇḍa and a few other Purāṇas as a country located on the hills.

Dabha.

It is mentioned in the Barhut inscriptions.

In the Mahāvastu the traditional list of the sixteen

Dasāra.

Mahājanapadas is referred to, but the names of the countries are not given.

But a long list of countries is given in connection with the

In the Mahāparinibbāna Suttanta (DN., II, p. 123) and in the Samyutta Nikāya (IV, p. 109) mention is made of Hatthigāma. It was in the Vajji country. From the Mahāparinibbāna Suttanta we know that the Buddha in course of his journey from Rājagaha to Kusinārā passed through Hatthigāma.

Haliddavasana, a village in the Koliya country was visited by the Buddha (SN., V, p. 115). The Koliya country lay to the east of the Śākya territory. They had their capital at Kāmagāma. The introduction to the Kunāla Jātaka says that the Śākya and Koliya tribes had the river Rohini which flowed between Kapilavastu and Rāmagāma. Both the tribes had the river confined by a single dam and they cultivated their crops by means of water of this river (Cowell's edition, Vol. V, pp. 219 foll.). From the Theragāthā (Verse 529, p. 56) it appears that the territories of the Śākyas and the Koliyas lay side by side and the river Rohini formed the boundary between the two clans.

Majjhima propagated the Buddhist faith in the Himavantapadesa (Mv., Chap. XII). It has been identified by some with Tibet but Fergusson identifies it with Nepal. What is Himavantapadesa in the Mahāvamsa is, however, stated to be Cinarattha mentioned in the Sāsana-vamsa (p. 13). Prof. Rhys Davids identifies Himavantapadesa with the Central Himalayas. It is 3,000 yojanas in extent (Papañcasūdanī, II, p. 6).

Ichhānaṅgala was a brāhmaṇagāma in Kosala. Once the Buddha stayed at that village in the Ichhānaṅgalavanasaṇḍa (AN., III, pp. 30, 341; Ibid., IV, p. 340). In the Suttanipāṭa (p. 115) the name of the village is given as Ichhānaṅkala.

In the Aṅguttara Nikāya (Vol. IV, p. 354) it is said that once the Buddha was staying at the Jantugāma. Cālikā-pabbata in Cāhikā. The venerable Meghiya approached the Master and requested the Lord to permit him to go about for alms in Jantugāma. The Blessed One gave his permission and the latter went about for alms and in due course came up to the bank of the river Kimikālā.

Kākāṇḍī is mentioned in the Barhut inscriptions. The location of the place is unknown.

Khujatimduka is mentioned in the Barhut inscriptions. The location of the place is unknown. The Purāṇas mention Kubjaka and Kubjāmra among the holy places of India, but they do not seem to have any connection whatsoever with Khujatimduka.

From the Dhammapada Commentary (Vol. I, p. 96) we know that the village of Kalavāḷa was in the Magadharattha. We are told that

one of the daughters of a Śākya chief by a slave girl, proves how proud and aristocratic the Śākyas were. Some of the Śākya ladies, who became nuns, have left behind them poems and songs that are preserved in the Psalms of the Sisters: Tissā (Pss.S., pp. 12-13), Abhirūpanandā (Ibid., pp. 22-23), Mittā (Ibid., p. 29) and Sundarīnandā (Ibid., pp. 55-57).

The administrative and judicial business of the Śākya clan was carried out in their Sañthāgāra or Mote hall at Kapilavatthu (Buddhist India, p. 19). The Lalitavistara gives 500 as the number of the members of the Śākya Council (pp. 136-137).

In the Dhammapada Commentary (III, p. 254) we are told that the Śākyas and the Koliyas caused the waters of the river Rohini to be confined by a single dam between the city of Kapilavatthu and the city of Koliya, and cultivated the fields on both sides of the river. Once a quarrel broke out between the Śākiyas and the Koliyas regarding the possession of the river. The Buddha knowing that the quarrel would result in the destruction of both went to the place of the scene and brought about conciliation.

In one of the Jātakas (Jāt., IV, pp. 144 ff.) we are told that Viḍūḍabha, in order to crush the Śākiyas who deceived his father by giving him a daughter of a slave girl to marry, deposed his father and became king. He marched out with a large army and succeeded in annihilating the Śākiyas. But he with his army met with destruction.

In the Mahāvamsa Tikā (pp. 119-121) we are told that some Śākiyas being oppressed by King Viḍūḍabha fled to the Himalayas where they built the Moriyanagara. It is now generally accepted that Candagutta, grandfather of Asoka the Great, belonged to the Moriya clan which had its seat of government at Pipphalivana. Kapilavatthu is referred to in both the Ceylonese chronicles, the Dipavamsa and the Mahāvamsa.

Yuan Chwang visited Kapilavastu, the towns of Krakucandra and Konāgamana and Lumbinī or La-fa-ni grove, the birth place of Lord Buddha. The Rummindē pillar inscription of Asoka locates beyond doubt the Lumbinī grove. The inscription on the Nigliva pillar (now situated 38 miles north-west of the Uskabazar station of B.N.W. Ry.) shows that it was erected near the stūpa of Konāgamana; but it is not in situ. The village of Piprāwā (Birdpur Estate, Basti District)—the findspot of the famous Piprāwā Vase—marks, according to Dr. Fleet, the site of Kapilavastu (J.R.A.S., 1906, p. 180; CAGI., pp. 711-712). Dr. Rhys Davids, however, takes Tilaura Kot to be the old Kapilavastu and Piprāwā to be the new city built after the destruction of the old city by Viḍūḍabha. Mr. P. C. Mukherjee concurs with Dr. Rhys Davids and identifies Kapilavatthu with Tilaura, 2 miles north of Tauliva which is the headquarters of the provincial government

of the Tarai, and $3\frac{1}{2}$ miles to the south-west of the Nepalese village of Nigliva, north of Gorakhpur, situated in the Nepalese Tarai. Rummine-dei is only 10 miles to the east of Kapilavasthu, and 2 miles north of Bhagavanpur.

The Kālāmas of Kesaputta were a small republican clan during the age of Bimbisāra, and Kesaputta. have been mentioned along with other contemporary republican clans such as the Śākya of Kapilavastu, the Koliyas of Rāmāgāma, the Bhaggas of Sumsumāra hill, the Bulis of Allakappa, and the Moriyas of Pippalivana. According to the Buddhacarita (XII, 2) they were the clans to which the philosopher Ājāra belonged. The Aṅguttara Nikāya (I, 188) seems to place Kesaputta in Kosala.¹

It was the capital of King Khema's kingdom (DN., II, p. 7). The exact identity of the place is Khemavattī. not known.

Mithilā was the capital of the Videhas and is celebrated in the Epics as the land of King Janaka.

Mithilā. At the time of the Buddha the Videha country was one of the eight constituent principalities of the Vajjian confederacy. Of these eight principalities the Licchavis of Vesālī and the Videhas of Mithilā were, however, the most important.

It is stated in one of the Jātakas (Cowell's Jāt., III, p. 222) that the city of Mithilā, the capital of the Videhas, was seven leagues and the kingdom of Videha, three hundred leagues in extent. In the Mahājanaka Jātaka (Cowell's Jātaka, IV, p. 204) the distance between Mithilā and Campā is given as sixty leagues. In one of the Jātakas (Cowell's Jātaka, III, p. 222) we read that the kingdom of Videha had 15,000 villages, 16,000 storehouses filled, and 16,000 dancing girls. It is clear from Dhammapāla's Paramatthadīpanī on the Theragāthā (pp. 277-278) that at the time of the Buddha, Videha was a centre of trade. We are told of people coming from Sāvattthī to Videha to sell their wares. It is also stated that the route passed through a desert.

Videha is identical with ancient Tirabhukti, that is modern Tirhut. According to the Śatapatha Brāhmaṇa (I, IV, 1) Videha was so named after Māthava the Videgha who colonized it. It was bounded by the Kausikī (Kosi) in the east, the Ganges in the south, the Sadānirā (the Gandak or the Rāpti) in the west

¹ 'The name of their capital "Kesaputta" reminds us of the Kesina, a people mentioned in the Śatapatha Brāhmaṇa (Vedic Index, I, p. 186) and probably also in the Ashtādhyāyī of Pāṇini (VI, 4 163), and connected with the Pañcālās and Dālbyhas who appear in the Rgveda, V, 61, as settled on the banks of the Gomati'—PHAL., p. 118.

and the Himalayas in the north. According to the Rāmāyaṇa (Ādikāṇḍa, XLIX, 9-16; cf. Śānti Parva of the Mahābhārata, CCCXXVII, 12233-8), Mithilā was the name of the capital as well as of the country itself. Cunningham identifies the capital with Janakapura, a small town within the Nepal border, north of which the Muzaffarpur and Darbhanga districts meet (CAGI., p. 718).

Macalagāma.

In one of the Jātakas (Jāt., I, 199) reference is made to a village named Macala

in Magadha.

It is mentioned in the Barhut inscriptions. The location of the place is unknown. If it be the same as Nandigrāma of the Rāmāyaṇa,

Nandinagara.

then it may be identical with Nandgaon in Oudh.

The place is mentioned in the Barhut inscriptions. The location of the place is unknown. Is it

Nagara or Nagari.

identical with Nagarahāra mentioned in

the Parāsaratantra, the Nang-go-lo-ho-lo of the Chinese, the Nagara or Dionysopolis of Ptolemy and identified with Jelalabad? If so, then it should be located in the Uttarāpatha division. But it may also be held to be identical with Nagari or Nagara, 8 miles north of Chitorgadh State in Udaipur in Rajputana.

Nālandā is frequently referred to in early Pāli literature.

Nalandā.

The Buddha is said to have started once from Rājagaha for Nālandā (DN., I, pp. 1

fol.). In the Saṃyutta Nikāya it is stated that the Buddha once visited Nālandā from Kosala (Ibid., IV, p. 323). In the Majjhima Nikāya (Vol. I, p. 371) we read that once the Buddha dwelt in the Pāvārikambavana at Nālandā where he had a discussion with Dīgha Tapassi, a Niganṭha, relating to the Niganṭha doctrines and delivered the Upāḥsutta. In the Sumaṅgalavilāsinī (Vol. I, p. 35) we find that the distance from Rājagaha to Nālandā was one yojana, Nālandā is identified with modern Bargaon, 7 miles to the north-west of Rājgir in the district of Patna. Nālandā acquired an orient-wide celebrity as the most important seat of Buddhist learning and culture in the days of the Guptas from the sixth and seventh centuries onwards.

The famous Indrasilā cave may be located in the rugged hill rising immediately to the west of the Badgaon village.

Nālaka, a village in Magadha, was visited by Sāriputta (SN., IV, p. 251). We know that Sāriputta

Nālaka.

stayed among the Magadhans at Nalagā-

maka which was not far from Rājagaha (Ibid., V, 161). This Nalagāma may be said to be identical with Nālaka. In the Mahāsudassana Jātaka (Jāt., I, p. 391) the name of the village where the Elder Sāriputta was born is given as Nāla. In the same Jātaka we read that Sāriputta died at Varaka (Ibid.).

In the *Saṃyutta Nikāya* (II, p. 74) we are told that the Buddha stayed at *Nātika*. It is called *Nādika* (of the *Nādikas*). The identification of the place is not known.

In the *Cariyāpiṭaka* (Dr. B. C. Law's Ed., p. 7) we read that *Canda-Kumāra* was the son of *Pupphavati*. *Ekarāja* of *Pupphavati*. He offered charities whole-heartedly and he never ate anything without first giving it to a beggar. *Pupphavati* was only another name for *Bārānasi*, the capital of the *Kāśi* kingdom (CL., pp. 50-51). Other names of *Bārānasi* were *Surundhana*, *Sudassana*, *Brahma-vaddhana*, *Rammanagara* and *Molini*.

The *Moriyas* of *Pipphalivana* are included in the list of the republican clans that existed in the time of the Buddha (*Mahāparinibbāna Suttanta*—DN., Vol. II, p. 167). There is little information about the *Moriyas* in Buddhist literature. From the *Suttanta* referred to above we come to know that they got a portion of the relics of the Buddha and erected a stūpa over the same. In the *Mahāvamsa* we are told that *Candagutta*, grandfather of *Asoka*, belonged to the *Moriya* clan. The *Moriyas* are, therefore, the same as the *Mauryas*.

The *Koliyas*, one of the republican clans of the time of the Buddha, had two settlements, one at *Rāmāgāma* and the other at *Devadaha*. The *Sumaṅgalavilāsini* (pp. 260-262) tells us of the origin of the *Koliyas*. It is stated that a sage named *Rāma*, an ex-king of *Benares* who left his kingdom and retired to a forest as he was detested by his wives and relatives, married the eldest of the five daughters of King *Okkāka*, who had been forsaken by her relatives and forced to live in forest, and built a town in the forest removing a big *Kola* tree. The city henceforth came to be known as *Kolanagara* and the descendants of the king came to be known as *Koliyas*.

According to the *Mahāvastu* (Vol. I, pp. 352-55) the *Koliyas* were, however, descendants of the sage *Kola*. The *Kunāla Jātaka* (*Jāt.*, V, p. 413) says that the *Koliyas* used to dwell in the *Kola* tree. Hence they came to be called the *Koliyas*.

In the *Theragāthā* (V, 529, p. 56) and in one of the *Jātakas* (*Cowell's Jātaka*, V, p. 219) we are told of a quarrel between the *Sākyas* and the *Koliyas*. The Buddha, however, brought about a conciliation between the two clans.

Rāmāgāma is *Rampur Deoriya* in the district of *Basti* in *Oudh*.

The Buddha once dwelt in the *Sakka* country in *Sāmagāma* and delivered the *Sāmagāma Sutta* (MN., II, p. 243). The *Aṅguttara Nikāya* (III, p. 309) also tells us that the Buddha once dwelt at *Sāmagāmaka* in the country of the *Sākyas* on the bank of a tank.

modern districts of Santal Parganas, Birbhum and northern portion of Hazaribagh.

Puṇḍravardhana, according to the Divyāvadāna (J.R.A.S., 1904, p. 86), was the eastern boundary of the Majjhimadesa and is identical with the Pun-na-fa-tan-na of Yuan Chwang.

It is evident from the record of Khāravela's fifth regnal year (Hāthigumphā inscription) that Kalīṅganagara, the capital of Khāravela's kingdom of Kalīṅga was not far from

Tanasuliya or Tanasuli road wherefrom a canal opened by King Nanda was led by extension into the city of Kalīṅga. Dr. Barua says in his book on Old Brāhmī Inscriptions (p. 14) that Tanasuliya or Tanasula is a name which stands in contrast with Mahāsuliya or Mahāsuli, tan or tanu being the opposite form of Mahā or Maha.

Thūna probably represents Sthūna of the Divyāvadāna and was a brāhmanagāma (Jāt., VI, p. 62) that formed the western boundary

of the Buddhist Majjhimadesa. Thūna has not been identified by any scholar. As Yuan Chwang's account makes Thaneswar the westernmost country of the Buddhist Majjhimadesa, Prof. Mazumdar proposes to identify Thūna with Sthāniswara or Thaneswar (Cunningham's Geography of Ancient India by S. N. Mazumdar, Introduction, p. xliii).

In the Majjhima Nikāya we are told that the Buddha dwelt at Ukkācelā on the bank of the

Ukkācelā, river Ganges in the Vajji country and delivered the Cūlagopālaka Sutta. In the Samyutta (Vol. V, p. 163) we find that the Buddha stayed among the Vajjians at Ukkācelā on the river Ganges together with a great company of bhikkhus, not long after the passing away of Sāriputta and Moggallāna.

Upatissagāma. The village of Upatissa was not far off from Rājagaha (Dh.C., I, p. 88).

In the Dhammapada Aṭṭhakathā (Dh.C., III, p. 465) we

Uggaṇagara. find a reference to the Uggaṇagara. It is said that a certain seṭṭhi named Ugga came to Sāvattthī on business purposes from Uggaṇagara.

There are numerous references to Usinārā in Pāli literature. In the Divyāvadāna (p. 22)

Usinārā. mention is made of Usiragiri. Dr. Roy

Chaudhuri rightly points out that Usinaragiri mentioned in the Kathāsaritsāgara is doubtless identical with Usiragiri of the Divyāvadāna and Usiradhaja of the Vinaya Texts (S.B.E., Pt. II, p. 39) where it has been described as the northern boundary of the Buddhist Majjhimadesa. It was a mountain to the north of Kaṅkhal (Hultzsch in IA., 1905, p. 170).

Once the Buddha after passing the rainy season at VERAṆJA
 VERAṆJA City. arrived at SĀVATTHĪ in due course (Cullasuka Jātaka, Jāt., Vol. III, p. 494).

The city of VETTAVATĪ was on the bank of the river of that
 name (Mātanga Jātaka—Jāt., Vol. IV, p. 388). It is doubtless identical with
 VETTAVATĪ. Sanskrit Vetravatī mentioned in Kālidāsa's Meghadūtā. The
 Vettavatī river is identified with the modern Betwa, a small
 tributary of the Ganges.

The Barhut inscriptions mention Venuvagāma as a suburb
 of Kosambī. Cunningham identifies it
 Venuvagāma. with the modern village of Ben-Purwa to
 the north-east of Kosam.

Vedisa, mentioned in Barhut inscriptions, is Pālī Vidiṣā
 and Sanskrit Vaidīśa. It is, according to
 Vedisa. Cunningham, the old name of Besnagar,
 a ruined city situated in the fork of the Bes or Vedisa river
 and the Betwa within 2 miles of Bhisa. Vaidīśa was, ac-
 cording to the Purāṇas, situated on the bank of the Vidiṣā river
 which took its rise from the Pāripātra mountain.

Vidiṣā came for the first time into prominence in Buddhism
 in connection with the viceroyalty of Asoka. Asoka, while he
 was a viceroy at Ujjain, married a Vaiśya girl from Vessanagara
 or Vaiśyanagara which was evidently the old name of Besnagar.
 Since the time of Asoka it became an important centre of
 Buddhism and later on of Vaiṣṇavism.

In the Mahā-Ummaga Jātaka (Jāt., VI, pp. 330-331)
 Yavamajjhaka. Yavamajjhaka occurs as a general name
 for four market towns distinguished as
 eastern, southern, western and northern according to their re-
 spective positions near the four gateways of the city of Mithilā,
 the capital of Videha.

In the Saṃyutta Nikāya (Vol. II, p. 135; Vol. V, pp. 401,
 460-461) as well as in the Anguttara
 Rivers, Lakes, Tanks, Nikāya (Vol. IV, p. 101; Vol. V, p. 22),
 etc.—Aciravatī. Aciravatī is mentioned as one of the five

great rivers or Mahānadi. The four other rivers mentioned are:
 Gaṅgā, Yamunā, Sarabhu, and Mahī. In the Sālistaka Jātaka
 (Jāt., Vol. I) and in the Kurudhamma Jātaka (Jāt., Vol. II) we
 find that the river Aciravatī was near Sāvatthī. This is also
 borne out by a story in the Dhammapada Commentary (Vol. III,
 p. 449) in which we read that there was a certain village named
 Paṇḍupura not far off from the city of Sāvatthī, where dwelt a
 certain fisherman who on his way to Sāvatthī saw some tortoise
 eggs lying on the bank of Aciravatī. In the Dhammapada
 Atthakathā (Vol. I, pp. 359-360) we are told how Pasenadi's
 son Viḍūḍabha met the Śākya in battle on the bank of the
 Aciravatī river and completely routed them. In vain did the
 Buddha try to save the Śākyas. But Viḍūḍabha and his army

also met with destruction; the Aciravati overflowed and carried all into the sea. In the *Dīgha Nikāya* (Vol. I, p. 235) we read that once the Buddha went to Manasākaṭa, a brahmin village in the Kosala country and dwelt at Ambavana on the bank of the river Aciravati to the north of Manasākaṭa.

Aciravati is the river Rapti in Oudh, on which the town of Sāvattihī was situated. It was also called Ajiravati and its shortened form is Airāvati. It is a tributary of the river Sarayū.

At the time of his great Retirement the Buddha took with him Channa, his courtier, and Kanthaka, his horse. He left Kapilavatthu and proceeding to the bank of the river Anomā, he retired from the world and adopted the life of a monk (*Dh. A.*, I, p. 85).

According to Cunningham, Anomā is the river Aumi, in the district of Gorakhpur. But Carleyle identifies the river Anomā with the Kudawa Nadi in the Basti district of Oudh.

In the *Majjhima Nikāya* (Vol. I, p. 39) we are told that while Bāhukā, Sundarikā, Sarasvatī and Bāhumatī were rivers, Gayā and Payāga were tirthas only, or ghats on the Ganges.

Bāhukā may be the Bāhudā river of the Mahābhārata and Harivaṃśa, identical with the river Dhabala now called Dhumela or Burha Rāptī, a feeder of the Rāptī in Oudh. Pargiter, however, identifies it with Rāmagaṅgā which joins the Ganges near the Kanoj. As regards Bāhumatī, an identification may be suggested with Bāgmātī, a sacred river of the Buddhists in Nepal. Bāgmātī is called Bachmatī as it was created by the Buddha Krakucchanda by word of mouth during his visit of Nepal. Its junction with the rivers Maradārika, Manisrohi, Rājamañjari, Ratnāvalī, Chārumatī, Prabhāvati, and Trivenī form the tirthas called Śānta, Śaṅkara, Rājamañjari, Pramodā, Sulakeshana, Jayā and Gokarna respectively (*Svayambhū Purāṇa*, Chap. V; *Varāhapurāṇa*, Chap. 215).

The river Campā formed the boundary between Aṅga and Magadha (*Campēyya Jātaka—Jāt.*, IV, p. 454).

It is mentioned in the *Āṅguttara Nikāya*, Vol. IV, p. 101, as a lake, but has not yet been identified.

Enī. Enī has been referred to in the *Baka-Brahma Jātaka (Jāt.*, III, 361).

The river Gaṅgā has been mentioned frequently in ancient Pāli literature, and is identical with the great sacred river on the banks of which

the drama of Indian history has so often been enacted—the Ganges which is famous in early, mediæval and modern history of India. According to the *Sīgāla Jātaka (Jāt.*, Vol. I, p. 502) she flowed by the city of Bārāṇasī. There is a confluence

between this river and Yamunā (Sumaṅgalavilāsini, II, p. 652).

From the Sumaṅgalavilāsini (pt. I, p. 279) we learn that the Buddha taught the people of Campā the dhamma on the bank of Gaggara tank. We are told that it was dug by the queen Gaggara, and was not far off from the city of Campā.

The Sālavana of the Mallas of Kusinārā was on the bank of the river Hiraññavati (DN., II, p. 137).

The Hiraññavati is the Little Gandak and the same as Ajitavati near Kusinārā or Kusinagara. It flows through the district of Gorakhpur about eight miles west of the Great Gandak and falls into the Gogrā (Sarayū).

It is mentioned in the Samuddavāṇija Jātaka (Jāt., IV, p. 158) as a tank, but it has not yet been identified.

The Kākāti Jātaka (Jāt., III, p. 91) states Kebuka to be a river; but it is difficult to identify it.

The Kimchanda Jātaka (Jāt., Vol. V, p. 2) refers to Kosikī as a branch of the Ganges. It is identical with the river Kusi.

It is stated in the Vessantara Jātaka (Jāt., Vol. VI, p. 518) that the King Vessantara with his wife and children proceeded to Gandhamādana.

Then setting his face northward he passed by the foot of Mount Vipula and rested on the bank of the river Ketumatī. He crossed the stream and then went on to the hill called Nālika. Still moving northward he reached the lake Mucalinda.

While going to Kusinārā from Rājagaha, the Buddha had to cross the river Kakutthā. Having crossed the river he arrived at Ambavana

and then proceeded to the Malla's Sāla-grove near Kusinārā.

Kakutthā is the small stream Barhi which falls into the Chota Gandak, eight miles below Kasia. Carlyle has identified it with the river Ghāgi, one and half miles to the west of Chitiyaon in the Gorakhpur district. Lassen identifies Kakanthis of Arrian with the river Bāgmati of Nepal.

Kaddama-daha, a river on the bank of which Mahākaccāna once took up his residence for some time, has been mentioned in the

Aṅguttara Nikāya (Vol. I, p. 65).

In the Aṅguttara Nikāya (Vol. IV, p. 354) we are told that once while the Buddha was staying at Cāhka on the Cālikāpabbata the

venerable Meghiya sought the permission of the Buddha to go to Jantugāma. While returning from the village after his meal he reached Kimikālā.

It has been described as a lake in the *Kuṇḍala Jātaka* (Jāt., V, p. 419; AN., IV, p. 101) but has not yet been identified.

Kuṇḍala.

Kaṇṇamundā has been described in the *Aṅguttara Nikāya* (Ibid.) as a river, but has not yet been identified.

Kaṇṇamundā.

Khema, a lake that was excavated by the King of Benares named *Bahuputtaka* (*Haṃsa Jātaka*, Jāt., IV, p. 424).

Khema.

A lotus lake near the city of *Sakula* in the kingdom of *Mahimsaka* (*Cullahaṃsa Jātaka*, Jāt., V, p. 337) which, however, is difficult to be identified.

Mānusiya.

Maṅgalapokkharanī has been described in the *Atthasālinī* (p. 33) that while he was sitting on the bank of the *Maṅgalapokkharanī*, the Buddha got the news of *Rāhula's* death.

Maṅgalapokkharanī.

Once the Buddha dwelt at *Vaisālī* in the *Kūṭāgārasālā* on the bank of the lake *Markaṭa* (Dvd., p. 200).

Markaṭa-brada.

Mahī, one of the five great rivers (AN., IV, p. 101; *Milindapañha*, p. 114; S. Nip., p. 3) mentioned in Pali literature. The river *Mahī* is a tributary of the *Gaṇḍaka*.

Mahī.

The *Migasammatā*, a river, had its source in the *Himavanta* and had fallen in the *Ganges* (cf. '*Himavanta Gaṅgaṃ pattā*', Jāt., VI, p. 72).

Migasammatā.

Rathakāra has been described as a lake in the *Aṅguttara Nikāya* (Vol. IV, p. 101).

Rathakāra.

The *Rohanta-Miga-Jātaka* (Jāt., Vol. IV, p. 413) describes *Rohanta* as a lake which however has not been identified.

Rohanta.

Rohiṇī has been referred to in the *Jātakas* (*Rukkhadhamma Jātaka*, Jāt., Vol. I, p. 327; *Phandana Jātaka*, Jāt., Vol. IV, p. 207) as a river. Once a quarrel broke out among the *Sākīyas* and the *Koliyas* regarding the possession of the river *Rohiṇī*. But the Buddha succeeded in restoring peace among his kinsfolk. *Rohiṇī* formed the boundary between the *Sākya* and the *Koliya* countries.

Rohiṇī.

Sappinī, a river, in *Rājagaha* (SN., I, p. 153). In the *Aṅguttara Nikāya* (Vol. II, p. 29) we are told that the Buddha once went from the *Gijjhakūṭa* mountain at *Rājagaha* to the bank of the river *Sappinī* to meet some wanderers. The *Pañchāna* river is perhaps the ancient *Sappinī*.

Sappinī.

The *Saṃyutta Nikāya* (Vol. V, p. 297) describes Sutanu as a river on whose bank Anuruddha stayed for once.

Mandākinī, a river (AN., IV, p. 101). It is the Kāligangā or the western Kālī or Mandāgni, which rises in the mountains of Kedāra in

Gharwal. It is a tributary of Alakānandā.

Cunningham, however, identifies it with Mandākin, a small tributary of Paisundi in Bundelkhand which flows by the side of Mount Chitrakūta.

After the attainment of the Perfect Enlightenment the Buddha dwelt at Uruvelā in the Ajapāla Nigrodha on the bank of the river Ner-

añjarā. It is the river Phalgu mentioned in Asvaghōṣa's *Buddhacarita*. Its two branches are the Nilājanā and the Mohanā, and their united stream is called Phalgu. Buddha-gayā is situated at a short distance to the west of the Nilājanā or Niranjanā which has its source near Simeria in the district of Hazaribagh.

It is said that the Kinnarī Manoharā, wife of Prince Sudhanu who was the son of Suvāhu,

King of Hastināpura, while going to the Himalayas, crossed the river Satadru and proceeded to the Mount Kailash (A Study of the Mahāvastu, p. 118). Satadru is modern Sulej, a tributary of the Ganges.

Sundarikā has been described in the *Saṃyutta Nikāya* (Vol. I, p. 167) as a river in Kosala.

A tank near Rājagaha (*Saṃyutta*, Vol. V, p. 447).

It is mentioned in the *Kākātī Jātaka* (Jāt., Vol. III, p. 90) as a lake.

The *Milindapañho* (p. 114) refers to Sarabhū as a river issuing forth from the Himavanta. It is

Ghagra or Gogra, a tributary of the Ganges on which stood the city of Ayojjhā. It is the Sarabos of Ptolemy, and is one of the five great rivers mentioned in early Pāli literature.

Sarasati is evidently the Sanskrit Sarasvatī mentioned in Vedic and Brahmanical literature. According to the *Brāhmanas*, the *Kāv-*

yamīmāṃsā and *Manu Saṃhitā*, it formed the western boundary of the Brahmanical *Madhyadeśa*. According to the *Milindapañho* (p. 114) the *Sarassati* issued forth from the Himavanta. It rises in the hills of Sirmur in the Himalayan range called the Sewalik and emerges into the plains at Ād Badrī in Ambala. Like the Ganges, the river *Sarassati* or *Sarasvatī* is considered as sacred by the Hindus.

Ūhā. The river Ūhā was in the Himavanta (Milindapañho, p. 70).

Vidhavā. Vidhavā, a river in the Himavanta (cf. 'Anto Himavante'; Jāt., Vol. III, p. 467).

Vetravati, a river, is mentioned in the Milindapañho (p. 114). From the Mātāṅga Jātaka (Jāt.,

Vettavati or Vetravati. Vol. IV, p. 388) we know that the city of Vettavati was on the banks of the river

of that name. It is the river Betwa in the kingdom of Bhopal, an affluent of the Jumnā, on which stands Bhilsā or the ancient Vidiśā.

The river Vetaraṇī is referred to in the Saṃyutta (Vol. I, p. 21) where it is stated to be the river

Vetaraṇī. Yama (cf. Yamassa Vetaraṇīm). The

Buddhist tradition, therefore, seems to support the Brahmanical tradition of the Vaitaraṇī being the Yama's river. In this river the hellish creatures suffer (cf. Jāt., V, p. 276).

It is the river Vaitaraṇī in Orissa and is mentioned in the Mahābhārata (Vana P. Chap. 113) as being situated in Kālīṅga. It is again identified with the river Dantura which rises near Nāsik and is in the north of Bassein. This sacred river is said to have been brought down to the earth by Parasurāma (Padma and Matsya Purāṇas). According to the Mahābhārata (Vana P. Chap. 83) it is a river in Kurukshetra. It is further identified with a river in Gharwal on the road between Kedara and Badrinātha.

Yamunā is one of the five great rivers mentioned in early Pāli literature (AN., IV, p. 101; SN., Vol.

II, p. 135; Vol. V, pp. 401, 460, 461).

It is the modern Jumna.

The Ahogaṅgā-pabbata is a mountain in India. It is said

Mountains, Hills, Caves, etc.—Ahogaṅgā Pabbata. that the venerable Moggaliputta Tissa Thera, having made over his disciples to the thera Mahinda, went to the Ahogaṅgā mountain near the source of the Ganges

(Mv., p. 51).

The Sarabhaṅga Jātaka (Jāt., Vol. V, p. 134) refers to the Anañjara which seems to be a chain of

Arañjarā. mountains in the Central Provinces.

The Anoma and Asoka mountains do not seem from their description in the Apadāna (pp. 345 and 342 respectively), to have been far off

Anoma and Asoka.

from the Himavanta.

According to the Apadāna (p. 50), the Cittakūṭa mountain

Cittakūṭa. was not also very far off from the Himavanta. It has, however, been

identified with Kāṃptanāth-giri in Bundelkhand. It is an isolated hill on a river called the Paisuni or Mandākinī.

It is about four miles from the Chitrakūṭa station of the G.I.P. Railway.

The Cāvala mountain has been described in the Apadāna
Cāvala. to be not far off from the Himavanta
(Apadāna, p. 451).

We find mention of the Cittala mountain not only in the
Cittala. Atthasālinī (p. 350), but also in the
Visuddhimagga (p. 292). In the latter
there is also a reference to a vihāra on it.

The Atthasālinī also refers to the Cetiya Pabbata (p. 200)
Cetiya. which, however, is difficult to be identi-
fied.

According to the reference in the Digha Nikāya, (Vol. II,
Corapapāta. p. 116) the Corapapāta seems to have been
a hill near Rājagaha.

This mountain seems to have been
Dapḍakahirañña pab- located in the Himavantapadesa (Jāt.,
bata. Vol. II, p. 33).

In the Gaṅgamāla Jātaka (Jāt., Vol. III, p. 452) we are
Gandhamādana. told that a certain ascetic came from
the mountain Gandhamādana to Benares
to see the king. It is a part of the Rudra Himalaya, but
according to the epic writers it forms a part of the Kailāsa
range.

The Gayāśīrṣa mountain is situated at Gayā from where
Gayā-śīrṣa. the Gotama Buddha went to Uruvilva
for the attainment of Perfect Enlighten-
ment. (A Study of the Mahāvastu, p. 81.)

According to the description given in the Apadāna (p. 162)
Gotama. the Gotama mountain seems to be not far
off from the Himavanta.

Gijjhakūṭa is a mountain in Magadha (VV.C., p. 82). It
Gijjhakūṭa. is so called because its peak is like a
vulture (Papañcasudani, II, 63). Accord-

ing to Cunningham it is a part of the Śailagiri, the vulture peak
of Fahien and Indasiḷāguhā of Yuan Chwang. It lies two miles
and a half to the south-east of new Rājgir. It is also called
Giriyeḥ hill.

In the Aṅguttara Nikāya the Himavanta is mentioned as
Himavanta. the Pabbatarāja (AN., I, p. 152). We
are told in the Kunāla Jātaka (Jāt.,

Vol. V, pp. 412 foll.) that once there broke out a quarrel
between the Koliyas and the Sakiyas regarding the
possession of the river Rohinī which flows between the Sākiya
and Koliya countries. Buddha, however, succeeded in settling
the dispute. Many Koliya and Sakiya people were ordained.
But spiritual discontent sprang up among them. The Blessed
one conducted these brethren to the Himalayas and after illus-
trating the sins connected with woman-kind by the Kunāla

story, and removing their discontent, bestowed upon them the stage of sanctification. The Master transported them to the Himalayas and standing in the sky pointed out to them in a pleasant tract of the Himalayas various mountains: Golden mount, Jewel mount, Vermillion mount, Collyrium mount, Tableland mount, Crystal mount, and five great rivers, and the seven lakes, Kannamundaka, Rathakāra, Sihappapāta, Chad-danta, Tiyaḡgala, Anotatta, and Kunāla.

In the Milindapañho (p. 114) it is stated that 500 rivers issued forth from the Himavanta and that of these ten are important. They are: Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī, Sindhu, Sarassatī, Vetravatī, Vitamāsā and Candabhāgā.

It is stated in the Dīgha N., (Vol. II, pp. 263-4, 269) that to the east of Rājagaha was the Brahmin village of Ambasaṇḍā. To the north of Ambasaṇḍā was the Indasāla Cave in the Vediyakapabbata which however seems to be the same as the Gijjhakūṭapabbata. In the Barhut inscriptions, the name of the cave is however given as Indasālaguhā which has been identified with the Giriyeḡ hill six miles from Rājgir.

Indasāla Cave. Indakūṭa is near Rājagaha (SN., I, p. 206).

It is near Rājagaha. It is one of the groups of hills above Rājagaha, namely, Gijjhakūṭa, Vebhāra, Pāṇḍava and Vepulla.

Isigilipassa.

Kukkura, Kosika, and Kadamba.

These pabbatas are stated in the Apa-dāna (pp. 155, 381 and 382 respectively) to be not very far off from the Himavanta.

The Kālāgiri is mentioned in the Vidhura Paṇḍita Jātaka (Jāt., Vol. VI, p. 302). This Kālāgiri is the same as the Kāḡapabbata mentioned

Kalagiri.

in the same Jātaka.

The Kuraragharapabbata is in Avanti. Mahākaccāna once dwelt in this mountain (AN., V, p. 45).

Kuraraghara.

Kālasilā.

Kālasilā is at Rājagaha (DN., II, p. 116).

Manosilā.

Monosilā, a mountain (Kumbhakāra Jātaka, Jāt., III, p. 379).

Manipabbata.

It is in the Himavanta (Jāt., Vol. II, p. 92).

Mahākāla.

It is a mountain in the Himavanta (Jāt., Vol. V, p. 38).

It is referred to in the Therigāthā Commentary (p. 150), and is identical with the Rudra Himālaya in Gharwal where the river Ganges takes

Meru.

its rise. It is near the Badarikā Āśram, and is probably the Mount Meros of Arrian.

The Nerupabbata is in the Himavanta (Milindapañho, p. 129). In the Neru Jātaka (Jāt., Vol. III, 247), it is called the Golden mountain.

Nerupabbata. It is a legendary name of Mount Vepulla (SN., II, pp. 190-1).

Pācīnavamśa. It is at Rājagaha. According to the Saṃyutta Nikāya

(Vol. V, p. 79) there Mahākassapa resided in the Pippaliguhā pabbata.

Pāṇḍavapabbata is mentioned in the Atthasālinī (p. 34).

All these mountains are in the Himavanta probably mean-

ing thereby that they are names of different parts or peaks of the great Himalaya mountain (Jāt., V, 415 and Jāt., II,

p. 6 respectively).

The First Buddhist Council was held at Rājagaha in the

Sattapañṇiguhā. Sattapañṇi cave of the Vebhāra pabbata

under the presidency of Mahākassapa and under the patronage of Ajātasattu (Samantapāsādikā, p. 10).

It is in the Cittakūṭapabbata which is in the Himavantapadesa (Jāt., Vol. III, p. 208).

Suvannaguhā. Both are mentioned in the Jātakas

(Jāt., Vol. II, p. 92 and Jāt., Vol. V, p. 415) to be in the Himavantapadesa.

In the Dhammapada Commentary (Vol. I, p. 107) we are

Sineru. told that the Mount Sineru was sixty-eight thousand leagues high. It is described as a mountain in the Kulāvaka Jātaka (Jāt., Vol. I,

p. 202) as well.

Setapabbata. It is in the Himalayas (SN., I, p. 67) to the east of Tibet.

Sumsumāragiri. The Saṃyutta Nikāya (Vol. III, p. 1) seems to locate it in the Bhagga country.

Sappasāṇḍika-pabbhāra. It is at Rājagaha (DN., II, p. 116).

Vepulla. This is a mountain in Magadha.

Vebhāra is a mountain in the Magadha country. In the

Vimānavatthu Commentary (p. 82) we

are told that the city of Giribbaja was encircled by the mountains Isigili, Vepulla, Vebhāra, Paṇḍara and Gijjhakūṭa.

In the Samanta-Pāsādikā (p. 70) we are told that Mahinda

Vedīsagiri. who was entrusted with the work of propagating Buddhism in Ceylon, in

course of his journey from Pāṭaliputta, halted at the Dakkhinagiri janapada (Vedīsā), the capital of which was Ujjeni. He stayed at the Vedīsagiri Mahāvihāra which was built by his mother and thence he went to Tambapañṇi.

Jātiyavana. It is in the country of the Bhaddiyas (Aṅguttara, Vol. III, p. 36).

In the Manorathapūraṇī (p. 100) we are told that the Buddha converted the Tīmisa Bhadda-kappāsiyavanasaṇḍa. vaggiyā bhikkhus at Kappāsiyavanasaṇḍa.

Ketakavana. The Ketakavana is in Kosala near the village of Naḷakapāna (Naḷapāna Jātaka, —Jāt., Vol. I, 170).

It is at Rājagaha (AN., II, pp. 35, 172, 179; III, p. 35; IV, pp. 402). In the Majjhima Nikāya (Vol. III, p. 128) we are told that once the Buddha dwelt in the Kalandakanivāpa at Veluvana in Rājagaha.

In the Monorathapūraṇī (p. 100) it is said that at Laṭṭhi-vana King Bimbisāra was converted by the Buddha. It is about two miles north of Tapovana in the district of Gayā.

The Lumbinivāna is referred to in the Buddhacarita (I, Verse 23; XVII, Verse 27) as situated in Kapilavatthu which is the birth place of the Buddha. Lumbini is Rūmminideī in the Nepalese Terai, 2 miles to the north of Bhagavanpur and about a mile to the north of Paderia.

Mejjhārāśāṇam and Mātāṅgarāśāṇam. These two forests are mentioned in the Milindapañho (p. 130).

Makkharatṭha. It is a forest in Avanti. Mahākaccāna resided there in a leaf-hut (SN., IV, p. 116).

It is at Kapilavatthu (SN., I, p. 26). According to Buddhaghosa, it is a natural forest outside the town of Vaiśālī lying in one stretch up to the Himalayas. It is so called on account of the large area covered by it (Smv., I, 309; cf. SN., I, pp. 29-30).

Madda-Kucchi-migadāya. It is at Rājagaha (SN., I, p. 27).

The Buddha once went from the Gijjhakūṭa to the Mora Nivāpa which was on the bank of Sumā-gadhā (DN., III, p. 39). It is at Rājagaha (AN., I, p. 291).

In the Visuddhimagga, the Nandanavana, the Missakavana and the Phārusakavana are all referred to (p. 424).

Nāgavana. It is in the Vajji countries and is near Hatthigāma (AN., IV, p. 213).

Once the Buddha lived in the Pāvārikambana at Nālandā. There he spoke on the subject of miracles to Kevaddha, the son of a householder (DN., I, p. 211).

Pāvārikambavana.

Once the Buddha stayed at Bhesakajāvana Migadāya in the Sumsumārāgiri of the Bhaggas (AN., Vol. II, p. 61; III, p. 295; IV, pp. 85,

228, 232 and 268).

Once the venerable Kumāra Kassapa with a company of the bhikkhus went to Setavya in the Kosala country. He dwelt in the Simsapāvana to the north of Setavya (DN., II, p. 316). There is a Simsapāvana in Kosambi (SN., Vol. V, p. 437). There is also another Simsapāvana near Āṭavi (AN., Vol. I, p. 130).

Sitavana. It is at Rājagaha (SN., I, pp. 210-212). It is in the Malla territory. It was here that the Buddha attained the Mahāparinibbāna (DN., II, p. 169).

Upavattana Sālavana. It is at Rājagaha (SN., I, p. 52).

Veluvana. It is in Dakkhināgiri (AN., IV, p. 64).

Velukaṭṭaka. There is a reference to the Vindhya forest in the Dipavaṇisa (15, 87). Ariṭṭha, one of the ministers of Devanāmpiyatissa, who had been sent

Viñjhāṭavi. by the Ceylonese King to Asoka, King of Magadha, for a branch of the Bodhi Tree, had to go through the Vindhya forest while going to Pāṭaliputra.

Viñjhāṭavi comprises portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik. The forest, therefore, should, strictly speaking, be located in the Dakkhināpatha.

The Aggālava temple is referred to in the Tipallattha Miga Jātaka (Jāt., Vol. I, 160).

Cetiya, Arāma. The Aggālava temple is referred to in the Tipallattha Miga Jātaka (Jāt., Vol. I, 160).

The third Buddhist Council was held at Pāṭaliputta in the Asokārāma at the time of King Asoka (Samantapāsādikā, p. 48).

Asokārāma. It is in Kosambi (Tipallatthamiga Jātaka (Jāt., Vol. I, 160).

Badarikārāma. Bahuputta, a Cetiya in Vesālī (DN., II, p. 118).

Bahuputta. In the Saṃyutta Nikāya (Vol. V, pp. 259-60) we find the

Cāpāla Cetiya. Buddha speaking of three beautiful Cetiya of Vesālī (AN., IV, p. 309), e.g., the

Cāpāla Cetiya (named after a Yakkha of this name), the Sattamba Cetiya (DN., II, 118) and the Sārāṇḍada Cetiya (named after a Yakkha of this name).

The Buddha speaks very highly of the Cetiya of Vesālī.

Gotama and other Cetiya of Vesālī. They are: Udena, Gotamaka, Sattamba, Bahuputta, Sārāṇḍada and Cāpāla (DN., II, p. 118; AN., Vol. IV, p. 309). In the Dīgha Nikāya (Vol. III, pp. 9, 10) we are told that to the east of Vesālī was the Udena Cetiya, to the south was the Gotamaka Cetiya,

to the west was the Sattamba Cetiya, and to the north was the Bahuputta Cetiya.

It was at Kosambi (DN., I, pp. 157, 159; SN., II, p. 115).

Ghositārāma.

A monastery built by a banker named Ghosita is called Ghositārāma (Papañca-

sūdanī, II, p. 390).

Giḍḍakāvasatha.

It was at Nadikā near Pāṭaliputta (AN., III, pp. 303, 306; IV, p. 316; V, p. 322).

Kassapakārāma.

It was at Rājagaha (SN., III, p. 124).

Kukkutārāma.

It was at Pāṭaliputta (SN., V, pp. 15, 17, 171, and 173).

Kutāgārasālā.

It was at Vesālī (SN., I, p. 29).

The Kālakārāma was in Sāketa. We are told that once

Kālakārāma.

when the Buddha was dwelling at the Kālakāvana in Sāketa, he spoke of some

qualities that were possessed by him.

Markata hradatīra-
cetiya.

There is a reference to a Cetiya on the bank of the Markata-hrada where the Buddha once stayed (A Study of the

Mahāvastu, p. 44).

Nigrodhārāma.

It was at Rājagaha (DN., II, p. 116).

Once the Buddha dwelt in the palace of Migāramātā in the

Pubbārāma.

Pubbārāma at Sāvattthī. It was here that Aggañña Suttanta was delivered by

the Buddha (DN., III, p. 80).

Paribbājakārāma.

It was at Rājagaha (SN., II, p. 33).

Salāṅgāra.

It was at Sāvattthī. Anuruddha is said to have resided there (SN., V, p. 300).

It is referred to in the Visuddhimagga (p. 96); and it was

Tulādhārapabbata
Vihāra.

in this Vihāra that the Mahādhammarakkhita thera lived. It was situated in the Rohana Janapada which was on the other

side of the Ganges.

In the Samantapāsādikā (pp. 33-34) we find that the Vaj-

Vālukārāma.

jiputtaka bhikkhus of Vesālī declared the ten Indulgences. This led to the inaugura-

tion of the Second Buddhist Council which was held during the reign of Kālāsoka at Vesālī in the Vālukārāma.

It was a monastery in the ancient Vajji country (Mv., p.

Mahāvana vihāra.

24). It is also mentioned by Fahien in his travels.

Dakkhīnagiri vihāra.

It was a vihāra in Ujjenī (Mv., p. 228).

It was a vihāra near Sāvattthī in the Kosala country

Jetavana vihāra.

where the Buddha lived for some time (Dv., p. 21; Mv., p. 7).

CHAPTER II

THE UTTARĀPATHA OR NORTHERN INDIA

Nowhere in Brahmanical or Buddhist literature is mentioned the four boundaries of the Uttarāpatha. According to the Brahmanical tradition as recorded in the *Kāvyamīmāṃsā* (p. 93), the Uttarāpatha or Northern India lay to the other, i.e., the western side of Prithudaka (Prithudakāt parataḥ Uttarāpathah) or Pehoa, about 14 miles west of Thāneswar. Other Brahmanical sources, e.g., the *Dharmasūtras* of Vasiṣṭha, Baudhāyana and Manu, purport to furnish practically the same evidence, i.e., the Uttarāpatha lies to the west of the place where the Saraswatī disappears. But our knowledge of the eastern boundary of Uttarāpatha is derived only in connection with the boundaries of the Madhyadeśa as given in the texts referred to above. There is nowhere any independent evidence of the boundaries of Uttarāpatha as such. It is interesting to note that the Brahmanical definition of Āryāvarta excludes the greater portion of the land of the R̥gvedic Aryans, which, however, is included in the Uttarāpatha. Thus the entire Indus valley which was the cradle of the R̥gvedic culture and civilisation is practically outside the pale of Manu's Madhyadeśa or Baudhāyana's Āryāvarta, but is included in Uttarāpatha according to the *Kāvyamīmāṃsā*.

The Buddhist northern division is also to be located, as in Brahmanical texts, to the west of the Brahman district of Thūna (Sthūna) or Thaneswar as recorded in the *Mahāvagga* and the *Divyavadāna*. There too the boundaries of Uttarāpatha as such are not recorded; its eastern boundary alone can be derived from the western boundary of the *Majjhimadesa*.

There are numerous references to Uttarāpatha in Pāli literature. In the *Hāthigumphā* inscription of King Khāravela, we are told that King Khāravela was able to strike terror into the heart of the King of Uttarāpatha. He compelled King Bahasatimita of Magadha to bow down at his feet. Khāravela's Uttarāpatha probably signifies the region including Mathurā in its south-eastern extension up to Magadha. From the prologue of Book V of the *Suttanipāta* (p. 190), it appears the *Dakkhināpatha* lent its name to the region through which it passed—the whole tract of land lying to the south of the Ganges and to the north of Godāvari being known, according to Buddhaghosa, as *Dakkhināpatha* or the Deccan proper (VT., *Mahāvagga*, V, 13; *Cullavagga*, I, 18, p. 362). Uttarāpatha too may be supposed to have been originally a great

trade route—the northern high road, so to speak, which extended from Sāvattthi to Takkasīlā in Gāndhāra, and have lent, precisely like the southern high road, its name to the region through which it passed, i.e., the region covering, broadly speaking, the north-western part of the United Provinces, and the whole of the Punjab and the North-Western Frontier Provinces. But this definition of Uttarāpatha is nowhere explicitly stated in Pāli literature. It is, therefore, not at all improbable that Uttarāpatha in Pāli literature might have also signified the same region, i.e., the entire northern India from Aṅga in the east to Gandhāra in the north-west and from the Himalayas in the north to the Vindhyaś in the south as understood by its later and wider sense (i.e., the whole of Āryāvarta), e.g., in the Cālukya inscriptions of the 7th and 8th centuries A.D.

Bānabhaṭṭa, the author of *Harsha-Carita*, however, uses the word Uttarāpatha in its narrower sense and seems to include within the region so named the western part of U.P., the Punjab and the North-Western Frontier Provinces. According to Chinese Buddhist writers, northern India 'comprised the Punjab proper including Kashmir and the adjoining hill states with the whole of eastern Afghanistan beyond the Indus, and the present Cis-satlaj States to the west of the Saraswati river' (CAGI., p. 13).

In the *Āṅguttara Nikāya*, Gandhāra is included in the list

Two Mahājānapadas
(i) Gandhāra

of the sixteen Mahājānapadas (AN., I., p. 213; IV, pp. 252, 256, 260). The Gandhāras were a very ancient people.

Their capital Takshasīlā is also mentioned in the *Mahābhārata* in connection with the story of King Janamejaya who is said to have conquered it.¹ The kingdom of Gandhāra included Kāshmir and the Takshasīlā region (PHAI., p. 93).² Gandhāra comprises the districts of Peshawar and Rawalpindi in the northern Punjab as we find in the *Mahāvamsa* (Geiger's tr., p. 82, n. 2) wherein it is stated that after the dissolution of the Third Buddhist Council, Moggaliputtatissa thera sent Majjhantika thera to Kāsmīra-Gandhāra for propagation of the Buddhist faith.³ Gandhāra thus comprised the whole

¹ 'The Purāṇas represent the Gandhāra kings as the descendants of Druhyu (Matsya, 48. 6; Vāyu, 99. 9). This king and his people are mentioned several times in the Rgveda. In the Vedic Index (I, 285) it is stated that from the tribal grouping it is probable that the Druhys were a north-western people. Thus the Puranic tradition about the connection of the Gandhāras with Druhyu accords with Vedic evidence.' (PHAI., p. 93.)

² We find it otherwise in Jāt., III, 365.

³ Dr. Raichaudhuri points out (PHAI., p. 93) that the inclusion of Kāshmir in the Gandhāra kingdom is confirmed by the evidence of Hekataios of Miletos (B.C. 549-486) who refers to Kaspapyros = Kāśyapapura, i.e., Kāshmir (cf. Rājataranginī, I, 27) as a Gandanic city.

of the districts of Peshawar and Rawalpindi in the northern Punjab. Takkaśilā or Taxila was the capital city of the Gandhāra kingdom, and according to the Jātakas (Telapatta Jātaka, 96, Susima Jātaka, 163) it lay 2,000 leagues from Benares. In the time of Nimi, King of Videha, Durmukha, King of Pañchāla and Bhīma, King of Vidarbha, the throne of Gandhāra was occupied by Naggaji or Nagnajit (Kumbhakāra Jātaka; Aitareya Brāhmaṇa, VII, 31; Sat. Brāhmaṇa, VIII, 1.4.10).¹ In the Kumbhakāra Jātaka we are told that Naggaji's capital was Takkaśilā.

The Jātakas testify to the evidence of trade relations between the Kashmir-Gandhāra kingdom and Videha (Jāt., III, pp. 363-369). In the Niddesa we are told (P.T.S., Vol. I, p. 151) that in Taxila people used to flock in the wake of trade and commerce to earn money. The king ruling in Gandhāra contemporaneously with King Bimbisāra of Magadha was Pukkusāti who is said to have sent an embassy and a letter to his Magadhan contemporary as a mark of friendship. He is also said to have waged a war on King Pradyota of Avanti who was defeated.

The Behistun inscription of Darius (C. 516 B.C.) purports to record that Gadara or Gandhāra was one of the kingdoms subject to the Persian Empire; it, therefore, appears that some time in the latter half of the 6th century B.C., the Gandhāra kingdom was conquered by the Achæmenid kings. In the time of Asoka, however, Gandhāra formed a part of the empire of the great Buddhist Emperor; the Gandhāras whose capital was Takkaśilā are mentioned in his Rock Edict V.

Kamboja is mentioned along with Gandhāra in the Aṅguttara

Nikāya (I, p. 213; *Ibid.*, IV, pp. 252, 256, 261) as one of the sixteen great

countries of India. In the Paramatthadīpani on the Petavattu (P.T.S., p. 113) Dvārakā occurs along with Kamboja. But it is not expressly stated if Dvārakā was the capital of the Kamboja country. Dvārakā, in fact, was not really a city of Kamboja; nowhere in early or later Pāli literature there is any mention of the capital city of the Kamboja people,² nor of the location of their country, though it is certain that Kamboja must be located in some part of north-west India not far from Gandhāra.

¹ PHAL., p. 93.

² We learn from a passage of the Mahābhārata that a place called Rājapura was the home of the Kambojas (Mahābhārata, VII, 4, 5; "Karna Rājapuram gatvā Kāmbojā nirjitā stvayā"). The association of the Kambojas with the Gandhāras enables us to identify this Rājapura with the Rājapura of Yuan Chwang which lay to the south or south-east of Panch (Watters, Yuan Chwang, Vol. I, p. 234). The western boundaries of Kamboja must have reached Kafiristan, and there are still in that district tribes like "Caumoje", "Camoze" and "Camoje" whose names remind us of the Kambojas. (PHAL., p. 95.)

Nandipura seems to be the only city of the Kambojas that is known from Luder's Inscriptions, Nos. 176 and 472.

In the *Sumaṅgalavilāsinī* (I, p. 124), we are told that Kamboja was the home of horses. The commentary on the *Kuṇāla Jātaka* (*Jāt.*, V, p. 446) gives us to know how the Kamboja people caught horses in the forest. In one of the *Jātakas* (*Jāt.*, Cowell, VI, 110 note) we are informed that the Kambojas were a north-western tribe who were supposed to have lost their original Aryan customs and to have become barbarous. In the *Bhūridatta Jātaka* (*Jāt.*, VI, p. 208) we are told that many Kambojas who were not Aryans told that people were purified by killing insects, flies, snakes, frogs, bees, etc. The *Jātaka* tradition is corroborated by that contained in *Yāśka's Nirukta* as well as in *Yuan Chwang's* account of *Rājapura* and the adjoining countries of the north-west. The *Nirukta* would have us believe that in *Yāśka's* time the Kambojas had come to be regarded as a people distinct from the Aryans of India proper, speaking a different dialect. Speaking of *Rājapura*, *Yuan Chwang* says, 'From *Lampa* to *Rājapura* the inhabitants are coarse and plain in personal appearance, of rude violent disposition.... they do not belong to India proper but are inferior peoples of frontier (i.e., barbarians) stocks' (*Watters—Yuan Chwang*, I, pp. 284 ff.).

It is stated in the *Sāsanavaṃsa* (P.T.S. 49) that in the 235th year of the *Mahāparinibbāna* of the Buddha, *Mahārakkhita* therā went to the *Yonaka* Province and established the Buddha's *sāsana* in Kamboja and other places. The Kambojas are mentioned in the *Rock Edicts V* and *XIII* of *Asoka*. They occupied roughly the province round about *Rajaori*, or ancient *Rājapura*, including the *Hazārā* district of the North-Western Frontier Province.

The *Mahāvamsa* (Geiger's tr., p. 194) refers to the town of *Alasanda* which was the chief city of the *Yona* territory. Geiger identifies *Alasanda* with the town of *Alexandria* founded by *Alexander* near *Kabul* in the *Paropanisadae* country. In the *Milindapañho*, however, *Alasanda* has been described as an island where in the village of *Kalasigāma* King *Milinda* was born (*Trenckner, Milindapañho*, pp. 82 and 83; *CHI.*, p. 550).

From the *Sivi Jātaka* (*Jāt.*, IV, p. 401) we know that *Aritthapura* was the capital of the *Sivi* kingdom. Several *Jātakas* mention (e.g.,

Nimi Jātaka, No. 541) a king named *Usinara* and his son *Sibi*; but whether this prince *Sibi* had anything to do with the *Sivi* people or their country, it is difficult to ascertain.

In a passage of the *R̥gveda* (VII, 18. 7) there is a mention of the *Siva* people along with the *Alinas*, *Pakthas*, *Bhalānasas* and *Viśānins*. Early Greek writers also refer to a country in

*Janapadas, Nigamas,
Puras, Gāmas, etc.—
Alasanda.*

Aritthapura.

the Punjab as the territory of the Siboi. It is highly probable that the Śiva country of the R̥gveda, the Sibi country of the Jātaka (Ummadanti Jātaka, No. 527; Vessantara Jātaka, No. 547) and the Siboi country of the Greek geographers are one and the same. Patañjali mentions a country in the north called Śiva-pura (IV, 2, 2) which is certainly identical with Sibipura mentioned in a Shorkot inscription. (Ep. Ind., 1921, p. 6.) The Śiva, Sibi or Siboi territory is, therefore, identical with the Shorkot region of the Punjab—the ancient Sivapura or Sibipur.¹

Besides Ariṭṭhapura there was another city of the Sibi kingdom called Jetuttara near Chitor (Vessantara Jātaka, No. 547).

In the Ghata Jātaka (Jāt., Vol. IV, p. 79) we are told that a king named Mahākamsa reigned in Uttarāpatha, in the Kamsa district, in the city of Asitañjana which, however, is difficult to be identified. Uttarakuru is often mentioned in Pāli literature as a mythical region. It has also been mentioned in Vedic and later Brahmanical literature as a country situated somewhere north of Kāśmīr.

Kalasigāma was the birth place of King Milinda (Milinda-pañho, p. 83); it was situated in the Island of Alasanda or Alexandria.

According to a Jātaka story (No. 406) the kingdom of Kāśmīr was included in the Gandhāra Kingdom. It is stated in the Mahāvamsa that after the dissolution of the Third Buddhist Council, Moggaliputta Tissa thera sent Majjhantika thera to Kāśmīr-Gandhāra for propagation of the Buddhist faith. (See ante: Gandhāra). During the reign of Asoka, Kāśmīr was included in the Maurya dominion. This is proved by the testimony of Yuan Chwang (Watters, I, pp. 267-71).

The Dipavanisa (p. 16) refers to the Kurudipa which, however, may be taken to be identical with Uttarakuru.

Takkasilā (Sans. Takshasilā) was the capital city of the Gandhāra kingdom, and according to the Jātakas (Telapatta Jātaka, No. 96; Takkasilā.

Susīma Jātaka, No. 163) it lay 2,000 leagues from Benares as already pointed out. In Pāli literature Takkasilā has been frequently mentioned as a great seat of learning in Ancient

¹ The Mahābhārata (III, 130-131) refers to a rāshtra of the Śivis ruled by King Uśinara, which lay not far from the Yamunā. It is not altogether improbable that the Uśinara country was at one time the home of the Śivis. We find them also in Sind, in Madhyamakā in Rājputānā (Vaidya—Med. Hindu India, I, p. 162; Carmichael Lectures, 1918, p. 173) and in the Dasakumāra-Carita, on the banks of the Kāverī. (PHAI., pp. 155-56, also f.n., No. 2.)

India. In the Vinaya Piṭaka (Mahāvagga, pp. 269-270) it is stated that Jivaka, the royal physician received his education in medicine and surgery there. In the Jātakas (I, p. 259; V, pp. 161, 210, 457) we are told that princes from various kingdoms went to Taxila for education. In one of the Jātakas (Jāt., I, p. 447) it is stated that a young man of the Lāla country went to Taxila for education. In another Jātaka (Jāt., II, p. 277) a very beautiful picture of the student life of those days has been drawn. From the Cittasambhūta Jātaka (Jāt., IV, p. 391) we learn that education was eligible for upper classes alone, the brāhmanas and khattiyas. Of the subjects taught, the first three Vedas and eighteen Vijjās are mentioned. Some of the Vijjās taught at Taxila are also mentioned in the Jātakas, e.g., the art of archery (Jāt., I, p. 356), the art of swordsmanship and the various arts (Jāt., V, p. 128.) The Susīma Jātaka (Jāt., II, p. 47) tells us that Bodhisatta, the son of a priest who was a Hatthimaṅgalakāraka to the King of Benares, travelled a distance of 20,000 yojanas and went to Takkasīlā to learn Hatthisuttaṁ. References to Ālambanamantāṁ (mantāṁ for charming snakes) and Nidhiuddharanamantāṁ as taught in Taxila are made in the Campeyya Jātaka (Jāt., IV, p. 457) and the Vrahāchatta Jātaka (Jāt., III, p. 116) respectively.

From the Divyāvadāna (p. 371) it appears that Takkasīlā was included in the empire of Bindusāra of Magadha, father of Asoka. Once when during his reign there was a rebellion in Takkasīlā, he sent his son Asoka to put down the rising. From the minor Rock Edict II of Asoka it seems that Takkasīlā was the headquarter of the Provincial Government at Gandhāra and was placed under a kumāra or viceroy. According to the Divyāvadāna, a rebellion again broke out in Takkasīlā during the reign of Asoka, and the latter sent his son Kunāla to put down the disturbances.

Takkasīlā is identified with Taxila in the district of Rawalpindi in the Punjab.

Tidasapura.

In the Samantapāsādikā (p. 179) there is a reference to Uttarakuru and its city

Tidasapura.

Maddaratttha.

Maddaratttha is not mentioned in the list of the sixteen Mahājanapadas.

In the Milindapañho we are told that King Milinda (Menander), a powerful Græco-Bactrian King, ruling over the Madda country with

Sāgala.

Sāgala as his capital became a convert to Buddhism (S.B.E., Vol. XXXV, p. 6). That Sāgala or Sākala (modern Sialkot in the Punjab) was the capital of the Madra country is also attested to by the Mahābhārata (II, 32, 14)—'Tataḥ Sākalambhyetva Madrānāṁ putabhedanam', as also by several Jātakas (e.g., the Kālingabodhi Jātaka, No. 479; the Kusa Jātaka,

No. 531). The Madras had a monarchical constitution and their territory may be said to correspond roughly to Sialkot and its adjacent districts which were known as late as the 18th century as the Madradsa.

In one of the Jātakas (Cowell's Jātaka, V, pp. 146-147) we are told that King Okkāka had a son named Kusa who married a daughter of the King of Madda. It is further stated that King Okkāka went with a great retinue from Kusāvati, his capital, to the city of Sāgala, capital of the Madda King. From the Kāliṅgabodhi Jātaka (Cowell's Jātaka, IV, pp. 144-145) we know that a matrimonial alliance was established between the King of Madda and the King of Kāliṅga. Another matrimonial alliance of the Madda King was made with the royal house of Benares (Chaddanta Jātaka—Cowell's Jātaka, V, p. 22). The Mahāvamsa (p. 70) tells us that in Sihapura, on the death of King Sihavāhu, his son Sumitta became king, and married the daughter of the Madda King and had three sons by her.

It is referred to in the Rock Edicts V and XIII of Asoka.

Nābhaka, The Nabhapantis of Nābhaka¹ must be looked for somewhere between the North-

West Frontier and the western coast of India.

The Yonaka or Yona country was visited, according to

Yona or Yonaka. the Dipavamsa and Mahāvamsa (Chap. XII) by the Thera Mahārakkhita. Ac-

According to the Sāsana-vamsa (p. 12) the Yonakaratta is the country of the Yavana or Yona people. The Rock Edicts V and XIII of Asoka mention the Yonas as a subject people, forming a frontier district of Asoka's Empire. The exact situation of the Yonaka country is difficult to be determined. According to the Mahāvamsa, its chief city was Alasanda identified with Alexandria near Kabul in the Paropanisadae country (Mahāvamsa, tr., p. 194; Trenckner, Milindapañho, p. 82).

Anotatta has been mentioned as a lake in the Aṅguttara

Rivers, Lakes, Tanks, etc.—Anotatta. Nikāya (IV, p. 101) and is included in the list of the seven great lakes in the Himayas (Dv. and Mv.). Buddha is said to

have visited the lake many a time. It is generally supposed that the Anotatta or Anavatapta lake is the same as Ravanhrad or Langa. But Spence Hardy considers it to be an imaginary lake (Legends and Theories of the Buddhists, p. 129).

Ohā. The river Ūhā is stated in the Milindapañho (p. 70) to have been located in the

Himavanta.

¹ In the Rock Edicts V and XIII of Asoka, the Yonas, Kambojas, Gāndhāras, Rāshtrikas-Pitṇikas, Bhojas Nābhapantis, Andhras and Pulindas are mentioned. We have to take these names as those of subject people, forming some of the frontier districts of Asoka's Empire

CHAPTER III

APARĀNTAKA OR WESTERN INDIA

According to the Brahmanical tradition recorded in the
Boundaries. *Kāvya-mīmāṃsā* (p. 93), the country lying

to the west of Devasabhā (a city on a mountain not yet identified) was called the Paścātdeśa or the Western Country (Devasabhāyāḥ parataḥ paścātdeśah, tatra Devasabha-Surāshṭra-Daseraka-Travana-Bhrigukaccha-Kacchīya-Ānarta-Arvuda-brāhmanavāha-Yavana-prabhritayo janapadāḥ). Devasabhā is also referred to in the *Arthaśāstra* (Sanskrit text, p. 78) as producing red sandal. According to the Buddhist tradition recorded in the *Sāsanavaṃsa* (p. 11), Aparāntaka is, however, the region lying to the west of the Upper Irawady. According to Sir R. G. Bhandarkar, Aparānta was the Northern Konkan, whose capital was Surpāraka (mod. Sopārā); while according to Bhagavānlal Indraji the western sea-board of India was called Aparāntaka or Aparāntika. Yuan Chwang, the celebrated Chinese Buddhist traveller, seems, on the whole, to be more definite on this point. According to his account, the Western Country seems to comprise 'Sindh, Western Rajputana, Cutch, Gujarat and a portion of the adjoining coast on the lower course of the Narmadā, three states—Sindh, Gurjara and Valabhi' (CAGI., Notes, p. 690).

The *Dīpavaṃsa* (p. 54) and the *Mahāvaṃsa* (Ch. XII) state that Yona Dhammarakkhita, a Buddhist missionary, was sent to Aparāntaka for the spread of Buddhism there.

Asitamasā is referred to in the Barhut inscriptions (Barua and Sinha, p. 32). Cunningham locates it somewhere on the bank of the Tamasā or Ton river. The *Vāmana Purāṇa* mentions Asinila and Tāmasa among the countries of Western India.

In the *Sussandi Jātaka* (Jāt., III, pp. 187 ff.) we read of the minstrel Sagga's journey from Benares to Bharukaccha. It was a seaport town from which ships used to sail for different countries. In one of the *Jātakas* it is stated that some merchants once sailed from Bharukaccha to Suvannabhūmi (identified with Lower Burma). In the *Divyāvadāna* (pp. 544–586) there is a very interesting story accounting for the name of the city. It is said that Rudrāyana, King of Roruka (may be identical with Alor, an old city of Sindh), in Sauvira was killed by his son Sikhandī. As a punishment of this crime, the realm of Sikhandī, the parricide king, was destroyed by a heavy shower of sands.

Janapadas. Nigamas, Puras, Gamas, etc.—Asitamasā.

Bharukaccha.

Three pious men only survived—two ministers and a Buddhist monk—who went out in search of a new land. Bhiru, one of the two ministers at least found one and established a new city there which came to be named after him—Bhiruka or Bhirukaccha whence came the name Bharukaccha.

Bhrigukaccha is, however, the Sanskrit rendering which means 'high coast land' and the city is exactly situated on a high coast land. According to Brahmanical tradition, the city was so called because it was founded by the sage Bhrigu (Imp. Gaz. of India, IX, p. 30). Bhrigukaccha is mentioned in the Kūrmavibhāga and Bhuvanakoṣa; and it is identical with Barygaza of Ptolemy (pp. 38 and 152) and the Periplus of the Erythrean Sea (pp. 40 and 287). It is modern Broach in Kathiawar.

Cikula is mentioned in the Barhut inscriptions (Barua and Sinha, p. 14). The location of the place is unknown. One of the Nasik Cave inscriptions (Lüder's list, No. 1133) mentions Cikhala Padra as a village. Cikula, Cekula=Ceula, probably Caul near Bombay (Ep. Ind., II, p. 42).

We are told in the Mahāvamsa (Ch. XII) that Mahā-dhammarakkhita was sent to spread the gospel of the Buddha in the Mahārāṭṭha. According to the Sāsanavamsa (pp. 12, 13), it is, however, Mahānagararāṭṭha or Siam. Mahārāṭṭha is the present Marāṭṭha country, the country watered by the Upper Godāvari and that lying between that river and the Krishnā.

Nāsika is mentioned in the Barhut inscriptions (p. 16). It is Nasika or Naisika of the Purānas and Janasthāna of the Rāmāyana. According to the Brahmāṇḍa Purāṇa, it was situated on the Narmada. Janasthāna, as it appears from the Ramayanic description, was within the reach of Panchavati on the Godāvari. Janasthāna came to be known as Nāsika from the circumstance that here Surpanakhā's nose was cut off by Lakshmaṇa. Nāsika is modern Nasik which is about 75 miles to the north-west of Bombay. During the reign of the Sātavāhana kings of Andhra, Nāsika was a stronghold of the Bhadranyāyana School of Buddhists (Lüder's list, Nos. 1122-1149).

Vijaya, son of King Sihavāhu of Lālarāṭṭha in Western India, was driven out of the kingdom of his father. He with his 700 men was thrown into the sea in boats. Their wives also shared the same fate. Vijaya with his followers landed in the Naggadīpa and the women in the Mahilādīpa. Vijaya with his men again sailed from Naggadīpa and reached Suppāraka and thence went to Sihalaḍīpa (Mv., p. 60). It is interesting to note that Yuan Chwang speaks of a kingdom in the north-west India

Khuramāla, a sea. Merchants who set sail from Bharu-
 Seas, Rivers, Water-
 falls, etc.—Khuramāla. kaccha had to go through the Khuramāla
 sea. Here, it is stated, fishes with bodies
 like men, and sharp razor-like spouts, dive
 in and out of the water (Suppāraka Jātaka, Jāt., Vol. IV).

Sātodika. A river in the Suratt̥ha country (Jāt.,
 Vol. III, p. 463).

Here the water is sucked away and rises on every side, and
 Valabhā-mukha Sea. the water thus sucked away on all sides
 rises in sheer precipices leaving what
 looks like a great pit (Jāt., IV, p. 141).

Nalamāla Sea. It had the aspect of an expanse of reeds
 or a grove of bamboos (Jāt., IV, p. 140).

Nilavanna-Kusamala
 Sea. It had the appearance of a field of corn
 (Jāt., IV, p. 140).

The Hingula pabbata is in the Hīmavantapadesa (Jāt., V,
 Mountain—Hingula. p. 415). Hinglāj is situated at the ex-
 tremity of the range of mountains in
 Beluchistan called by the name of Hingulā, about 20 miles or
 a day's journey from the sea-coast, on the bank of the Aghor or
 Hingulā or Hingol river near its mouth (GD., p. 75).

CHAPTER IV

DAKKHINĀPATHA OR THE DECCAN AND THE FAR SOUTH

According to the Brahmanical tradition as contained in the *Kāvyaṃīmūṣā*, Dakshināpatha is the region lying to the south of Māhismati ('Māhismatyah parataḥ Dakshināpathah') which has been identified with Māndhātā on the Narmadā. From the definitions of Madhyadeśa as given by Vasiṣṭha and Baudhāyana (I, 8; I, 1, 2, 9, etc., respectively) it seems that the Dakshināpatha region lay to the south of Pāripātra which is generally identified with a portion of the Vindhya. The Dharmaśāstra of Manu seems, however, to corroborate the boundary as given by the Sūtra writers, for, from Manu's boundary of the Madhyadeśa, it is evident that the Southern Country or the Dakshina janapada lay to the south of the Vindhya (see ante: Boundaries of the Madhyadeśa).

The Buddhist tradition as to the northern boundary of the Dakkhināpatha is, however, a bit different. The Mahāvagga and the Divyāvadāna seem to record that the Dakkhina janapada lay to the south of the town of Satakannika, a locality which has not yet definitely been identified (see ante: Boundaries of Majjhimadesa). The Vinaya Piṭaka, however, uses the term Dakkhināpatha in a much narrower sense (Vol. I, pp. 195, 196; Vol. II, p. 298) and refers to it as a region confined to a remote settlement of the Aryans on the Upper Godāvari. Buddhaghosa, the celebrated Buddhist commentator, defines Dakkhināpatha or the Deccan as the tract of land lying to the south of the Ganges (SMV., I, p. 265) and was the same as Dakkhina Janapada. As we have already pointed out that from the prologue of Book V of the Sutta Nipāta, it appears that the Dakkhināpatha lent its name to the region through which it passed—i.e., the whole tract of land lying to the south of the Ganges and to the north of the river Godāvari being known (according to Buddhaghosa) as Dakkhināpatha or the Deccan proper (cf. Vinaya-Mahāvagga, V, 13; Vinaya-Cullavagga, XII, 1).

The region lying south of the river Godāvari seems to have been little known to the early Buddhists; and it seems that the earliest intimate knowledge of the geography of the country, now known as the Far South, was acquired not earlier than the suzerainty of Asoka. Ceylon, to the early Buddhists, was undoubtedly known, but the island was reached more often by sea than by land.

Vidyādhara. Arakata or Arakalā is the same kind of geographical name as Parakata, Bhojakata, etc. Phonetically it is the same name as modern Arcot. Prof. D. R. Bhandarkar is of opinion that the Sora of Ptolemy (cf. Arcati regia Sora) 'can easily be recognised to be the Tamil Sora or Choda'.

In the Dhammapadaṭṭhakathā (Vol. I, p. 83), there is a reference to the city of Amarāvati. It is stated that the Buddha in one of his previous births as a brahmin youth named Sumedha was born in that city. It is identical with modern city of Amaraoti close to the rivers of Dharanikotta (a mile west of ancient Amarāvati on the Krishnā famous for its ruined stūpa).

A brahmin youth after completing his education at Takka-silā (Taxila), then a great seat of learning, came to the Andhra country to profit by practical experience (Jāt. I, pp. 356 ff.). The people of Andhradeśa, i.e., the Andhras, are also referred to in the Rock Edicts V and XIII of Asoka as a vassal tribe. Andhradeśa is the country between the Godāvari and the Krishnā including the district of Krishnā. The capital of the Andhradeśa seems to have been Dhanakataka which was visited by Yuan Chwang. But the earliest Andhra capital (Andhapura) was situated on the Telavāha river, identical probably with modern Tel or Telingiri both flowing near the confines of the Madras Presidency and the Central Provinces. (PHAI., p. 196 and f.n. 4).

References to the Bhoja country in Pali Buddhist literature are not uncommon. In the Saṃyutta Nikāya (Vol. I, pp. 61-62) we find mention of a Rṣi named Rohitassa Bhojaputta, as also of sixteen Bhojaputtas in a Jātaka story (Jāt., I, p. 45). Bhoja coincides with Berar or ancient Vidarbha, and Chammaka, four miles south-east of Elichpur in the Amaraoti District.

In the Barhut inscriptions (Barua and Sinha, pp. 7 and 27) there is a reference to Bhojakata. The Sabhāparva of the Great Epic (Chap. 30) mentions Bhojakata and Bhojakatapura as two places in the south conquered by Sahadeva. If Bhojakata be the same as Bhoja or Bhojya of the Purāṇas, then it must be a country of the Vindhya region. The expression Daṇḍakyaabhoja in the Brāhmanas may indicate that the Bhojakata was either included within or within the reach of Dandaka. It is clear from the Mahābhārata list that Bhojakata (identical with Elichpur) was distinct from Bhojakatapura or Bhojapura, the second capital of Vidarbha (modern Berar). In the Khila Harivaṃśa (Visnu Purāṇa, LX, 32) Bhojakata is expressly identified with Vidarbha.

In the inscriptions of Asoka (R.E. XIII) the Bhoja-Pitini-kas are referred to. They undoubtedly held the present Thānā and Kolābā districts of the Bombay Presidency.

The Coḷaratṭha is in Southern India. We are told in the Mahāvamsa (pp. 166, 197 foll.) that the Coḷaratṭha.

Damiḷas who once invaded Laṅkā came from the Coḷa country in Southern India. In the same chronicle we read of Damiḷa named Elara who ruled over Ceylon and was noted for his piety and justice. The Damiḷas were, however, driven out of Laṅkā by Duṭṭhagāmini, the greatest king that ever ruled over the island.

In the Rock Edicts II and XIII of Asoka, Coḍa is mentioned as an unconquered frontier kingdom (am̐tā avijitā) along with Pāṇḍya, Satiyaputra, Keralaputra, Tambapaṇṇi and the realm of Amtiyako Yonarājā.

The Colas are mentioned in the Vārtikas of Kātyāyana as well as in the Epics. Coḷa or Coḍa is Tamil Sora and is probably identical with Sora (cf. Sora Regia Arcati) of Ptolemy. Yuan Chwang's record of the Chu-li-ye or Jho-li-ye country is most probably with reference to the Coḷa country, but he describes Chu-li-ye as a wild jungle region. The Coḷa capital was Uraiyr (Sanskrit Urugapura); and their principal port was at Kāvīripattanam or Pugār on the northern bank of the Kāveri.

In the Akitti Jātaka (Jāt., IV, 238) as well as in the Ceylonese chronicles, Dipavamsa and the Damiḷaratṭha. Mahāvamsa, mention is made of the Damiḷaratṭha or the kingdom of the Damiḷas. The Damiḷas are, however, identified with the Tamils. Kāvīripattana was a sea-port town in the Damila kingdom which is generally identified either with the Malabar coast or Northern Ceylon.

The place is mentioned in the Barhut inscriptions. The location of the place is, however, unknown. The Purāṇas mention Gola or Gula. Gulangula as a country in the Deccan.

Keralaputta is referred to in Rock Edicts II and XIII of Asoka along with the Coḍa, Pāṇḍya, Keralaputta Satiyaputra, Tambapaṇṇi kingdoms of the Far South. Asoka was in terms of friendly relations with these kingdoms. Later on the country came to be popularly known as the Cera kingdom which lay to the south of Kupāka (or Satya), extending down to Kannati in Central Travancore (Karunagapalli Taluk). South of it lay the political division of Mūshika (J.R.A.S., 1923, p. 413). It, therefore, roughly comprised South Canara, Coorg, Malabar and north-west parts of Mysore with perhaps the northernmost portion of Travancore.

Early Pali literature throws little light on the history or geography of the Kālīngaratṭha. The Kalīṅga. inscriptions of Asoka tell us that Asoka in the 13th year of his reign conquered the kingdom of Kālīṅga and incorporated it into his own empire. From the Kālīṅga

Edict I, it appears that a Kumāra was in charge of Kālīṅga with his headquarters at Tosali (Tosala)¹ or Samāpa.²

In the Hāthigumphā inscription we are told that King Khāravela brought back to his realm, from Aṅga-Magadha, the throne of Jina which had been carried from Kālīṅga by King Nanda. It appears from the record of Khāravela's 8th regnal year that Khāravela stormed Goratthagiri, a stronghold of the Magadhan army in the Barabar hills, and caused a heavy pressure to be brought to bear upon the citizens of Rājagaha, the earlier capital of Magadha. From the record of the 12th regnal year, it appears that King Khāravela also compelled King Bahasatimita of Magadha to bow down at his feet.

Khāravela has been described in his own inscription as Kālīṅgādhipati, and in the inscription of his chief queen as Kālīṅga Cakkavatti. The Hāthigumphā inscription clearly shows that the capital of Kālīṅga during the reign of Khāravela was Kālīṅganagara which has been satisfactorily identified with Mukhalingam on the Vamśadharā and the adjacent ruins in Ganjam district, Madras Presidency.

According to the Mahāvastu (Senart's Ed., III, p. 361) Dantapura which is mentioned by Yuan Chwang as a city of the Kālīṅga country was a capital city. Evidently it was the capital of the Kālīṅga kingdom (according to Mahāvastu), and existed ages before the Buddha (Jāt., II, p. 367). 'Probably it is the Dantapura where Kṛṣṇa crushed the Kālīṅgas (Udyogaparva, XLVII, 1883); Dandagula or Dandaguda, the capital of Calingae, mentioned by Pliny shows that the original form was Dantakura and not Dantapura' (CAGI., p. 735).

According to the Raghuvamśa (IV, 38-43) the Kālīṅga country lay to the south of Vaṅga beyond the river Kapisā (modern Kāsāi on which stands Midnapore) and stretched southwards so far as to include Mt. Mahendra (portions of the Eastern Ghats above the river Godāvari). According to the Mahābhārata (Vanaparva, CXIV, 10096-10107) the ancient Kālīṅga country seems to have comprised modern Orissa to the south of the Vaitarani and the sea coast southward as far as Vizagapatam and its capital was Rājapura (Śāntiparva, IV). According to the Kurma Purāṇa (II, XXXIX, 19) it included the Amarakantaka hills. (CAGI., pp. 734-735).

¹ 'Tosali (variant Tosala) was the name of a country as well as a city. Lévi points out that the Gaṇḍavyūha refers to the country (Janapada) of "Amita Tosala" in the Dakṣhiṇāpatha, "where stands a city named Tosala." In Brahmanical literature Tosala is constantly associated with (south) Kosala and is sometimes distinguished from Kālīṅga. The form Tosalei occurs in the Geography of Ptolemy. Some mediaeval inscriptions (EP. Ind. IX, 236; XV, 3) refer to Dakṣhiṇa Tosala and Uttara Tosala' (PHAI., p. 191.)

² For the identification of Samāpa, see IA., 1923, pp. 66 ff.

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Purikā, bhārata, Purikā of the Khila-Harivaṃśa and Paurika and Saulika of the Purāṇas. In the Purāṇas, this is included in the list of countries of the Deccan. In the Vāyu, the Brahmāṇḍa and the Agni, it is mentioned before Daṇḍaka, while in the Vāmana, it occurs after Daṇḍaka but before Śārika. In the Khila-Harivaṃśa (Viṣṇupurāṇa, XXXVIII, 20-22), the city of Purikā is placed between two Vindhya ranges, near Māhiṣmatī and on the bank of a river flowing from the Rikshavanta mountain.

The Paṇḍiyas (Pāṇḍyas) are mentioned in the R.E. II and III of Asoka. Their country lay outside the southern frontiers of his vast kingdom.

Paṇḍiyas. Asoka was in friendly terms with the Paṇḍiyas who had probably two kingdoms, one including Tinnevely on the south and extending as far north as the high lands in the neighbourhood of the Coimbatore gap, the other including the Mysore State.

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Pithudaga.

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Pithudā, which had become, in 113 years, a watery jungle of grass.

Pithudaga is the same as Sanskrit Prithudaka and Pithudā is but a shortened form of Pithudaga. In the Gaṇḍavyūha we find a reference to Prithurāshtra, which is evidently not different from what Ptolemy in his Geography calls Pitundra which is but the Greek form of Pithundā.

Prof. Sylvain Lévi draws our attention to the story of Samudrapāla in Sec. XXI of the Jaina Uttarādhyayana-Sūtra in which there is mention of Pithunda as a sea-coast town reminding us at once of Khāravela's Pithuda-Pithudaga and Ptolemy's Pitundra.

Prof. Lévi says that Ptolemy locates Pitundra in the interior of Maisolia between the mouths of the two rivers Maisolos and Manadas, i.e., between the delta of the Godāvari and the Mahānadi nearly at an equal distance from both. It would, therefore, be convenient to search for its location in the interior of Chikakole and Kalingapatam, towards the course of the river Nāgavati which bears also the name of Lāṅguliya.

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The Pulindas are mentioned in Rock Edict XIII of Asoka as a vassal tribe along with the Andhras, Pulindas. and Bhojas. In a passage of the Aitareya Brāhmaṇa (VII, 18) the Pulindas are mentioned along with the Andhras; in the Purāṇas (Matsya 114, 46-48 and Vāyu, 45, 126), however, they are mentioned with the Sabares and are referred to as Dakṣiṇāpathavāsinaḥ together with the Vaidarbhas and the Daṇḍakas. The Mahābhārata (XII, 207, 42) also places the Pulindas, Andhras and the Sabares in Dakṣiṇāpatha. Pulindanagara, the capital of the Pulindas, was situated near Bhilsā in the Jubbalpore district of the Central Provinces. The Pulinda kingdom must have certainly included Rupnath, the findspot of one version of Asoka's Minor Rock Edicts.

Satiyaputta is referred to in Rock Edict II. It has been differently identified by different scholars. Satiyaputta. Some identify it with Śatyabrata-Kshetra or Kanchipura (e.g., Venkateswara, J.R.A.S., 1918, pp. 541-42), others (Bhandarkar and Aiyangar) with Sātpute, still others (Smith, Asoka, p. 161) with Satyamangalam Taluk of Coimbatore and yet others (E. J. Thomas, J.R.A.S., 1923, p. 412) who prefer to identify it with Satyabhumi, a territory which corresponds roughly to North Malabar including a portion of Kasergode Taluk, South Canara.

Suvarṇagiri is mentioned in Minor Rock Edict I (Brahmagiri text) of Asoka. It was a viceregal Suvaanagiri. seat of Asoka's provincial government in the Deccan and here a Kumāra was posted as Viceroy. It is difficult to identify the ancient Suvarṇagiri. Hultzsch (C.I.I., p. XXXVIII), however, identifies it with Kanakagiri in the Nizam's dominions, south of Maski, and north of the ruins of Vijayanagara. Dr. H. C. Ray Chaudhuri thinks that 'a clue to the location of this city is probably given by the inscriptions of the later Mauryas of Konkan and Khandesh, apparently the descendants of the southern Viceroy (Ep. Ind., III, 136). As these later Maurya inscriptions have been found at Vāda in the north of the Thāna district and at Wāghlī in Khandesh, it is not unlikely that Suvarṇagiri was situated in the neighbourhood. Curiously enough there is actually in Khandesh a place called Songir.' (PHAL., p. 195, f.n. 3.)

Isila was another seat of government in the Deccan ruled over by a Mahāmātra. Isila is not yet identified, but may have been the ancient name of Siddāpura.

Thera Rakkhita was sent as a missionary to Vanavāsī for the spread of Buddhism there (Mv., Chap. XII). During the Buddhist period as Vanavāsī. also afterwards, Northern Canara was known as Vanavāsī. According to Dr. Bühler, it was situated between the Ghata, Tungabhadra and Barodī. The Śiṣanavaṃśa (p. 12) also

refers to a country called Vanavāsī which, however, is identical with the country round Prome in Lower Burma.

According to the Sarabhaṅga Jātaka (Jāt., V, p. 132) it is a river near the Kaviṭṭha forest. The

Rivers, Lakes, etc.—
Godāvarī.

Godāvarī is considered to be one of the holiest rivers in Southern India, and had

its source in Brahmagiri situated on the side of a village called Tryamvaka which is twenty miles from Nāsika.

The river Narbudā is referred to in the Kakkāṭa Jātaka (Jāt., II, p. 344) as well as in the Citta-

Narmadā or Narbudā. Sambhūta Jātaka (Jāt., IV, p. 392). It rises in the Amarakaṇṭaka mountain and falls into the Gulf of Cambay.

In the Saṁkhapāla Jātaka (Jāt., V, p. 162) we are told that the Mahimsaka kingdom was near the Mount Candaka. It is stated that the

Hills, Caves, etc.—
Candaka.

Bodhisatta built a hut of leaves in the Mahimsaka kingdom, near the Mount Candaka, in a bend of the river Kannapaṇṇā, where it issues out of the lake Saṁkhapāla.

It is the Malaya-giri, the Malabar Ghats.

Ghanasela.

In the southern country in the kingdom of Avanti is the Ghanasela mountain

(Jāt., V, p. 133).

Parks, Forests and
Jungles—Daṇḍa-
kāraṇḍa.

The Daṇḍakāraṇḍa is mentioned in the Milindapaṇḥo (p. 130). According to Mr. Pargiter, it comprised all the forests from Bundelkhand to the river Krishṇā.

It is referred to in the Milindapaṇḥo (p. 130). According to Cunningham, the Kāliṅgāraṇḍa lay between the Godāvarī river on the south-

Kāliṅgāraṇḍa.

west, and Gaoliya branch of the Indrāvati river on the north-west (CAGI., p. 591). According to Rapson, however, it was between the Mahānadi and the Godāvarī. (Ancient India, p. 116.)

CHAPTER V

PRĀCYA OR THE EASTERN COUNTRY

The Prācyā country lay to the east of Madhyadeśa, but as the eastern boundary of the Madhyadeśa changed from time to time, the western boundary of the Prācyā country consequently diminished. According to Vaśiṣṭha, Baudhāyana, Manu, and the Kurmavibhāga, the Prācyā country lay to the east of Prayāga. But according to the Kāvya-mīmāṃsā, it was to the east of Benares ('Vārāṇasyāḥ parataḥ Pūrvadeśaḥ'), while according to the Commentary on the Vātsyāyana Sūtra, it lay to the east of Aṅga.

According to the Buddhist tradition recorded in the Mahāvagga and Divyāvadāna, the western boundary of the Pūrvadeśa shrunk still more; and extended to Kajaṅgala (Mahāvagga) or Puṇḍravardhana (Dvd.). According to Yuan Chwang as well the western boundary of the Eastern country extended up to Puṇḍravardhana.

The Śamantapāsādikā (pp. 96-97) tells us that Asoka requested by King Devānampiyatissa of Ceylon sent a branch of the Bodhi-tree to Ceylon. It is said that Asoka from Pāṭaliputta taking with him the branch, crossed the Ganges by boat, and then traversing the Vinjhātavi, reached Tāmalitti, a great seaport town of the time. It was from this port that the branch of the Bodhi-tree was taken to Ceylon on a sea-going vessel. Tāmalitti is modern Tamluk. It was formerly on the mouth of the Ganges. It is now situated on the western bank of the Rūpnārāyana, formed by the united stream of the Silai (Silāwatī) and Dalkisor (Dvārikeśvari) in the district of Midnapore. Tāmalitti (Malitthiyaka) is also referred to in the Ceylonese Chronicles (Dv., p. 28; Mv., p. 93).

In the Mahāvamsa we find a reference to the kingdom of Vaṅga and of its King Sihabāhu. Sihabāhu's son Vijaya transplanted a new kingdom in Laṅkā or Ceylon. In the Mūhndapaṇḥo (p. 359) we read of sailors going on boats to Vaṅga. The Vaṅga tribe is also mentioned in the Mahāvagga of the Anguttara Nikāya (I, p. 213). There is a doubtful mention of the Vaṅga tribe in the Aitareya Brāhmaṇa. But it is probable that the name Upasena Vaṅgāntaputta had something to do with the Vaṅga kingdom. In the Dīpavaṃsa (p. 54) the reference is to Vaṅga, i.e., the Vaṅga tribe or people and not Vaṅga.

Vaṅga is, however, identical with modern Eastern Bengal. It did not stand as a name for the entire province as it does now.

Vardhamānapura is referred to in the *Dipavaṃsa*, p. 82.
Vardhamānapura. It is the Vardhamāna or Vardhamāna-
bhūkti of later inscriptions, and is identi-
cal with modern Burdwan.

According to the *Mahāvagga*, Kajaṅgala formed the west-
ern boundary of the Pūrvadeśa. It is
Kajaṅgala. the Ka-chu-wen-ki-lo of Yuan Chwang
and is to be located somewhere in the Rājmaḥal district. It
is the Kayaṅgala of the *Commentary on the Rāmapālacarita*.

CHAPTER VI

CEYLON, BURMA AND OTHER FOREIGN COUNTRIES

In the Bāveru Jātaka (Jāt., Vol. III, p. 126) we find a reference to a kingdom named Bāveru. We are told that there existed a trade relation between Bāveru and India. The journey was through water. Bāveru is identified with ancient Babylon.

Countries, Provinces,
Cities, Villages, etc.—
Bāveru.

Some of the Theris whose verses are preserved in the Therīgāthā were born in the city of Hamsāvati.

are: Dhammadinnā, Ubbiriyā and Selā (Therī G.C., pp. 15, 53, 61). It is difficult to identify Hamsāvati with any known locality in India though it is generally known that there was a place somewhere in India. There was also a city of this name in Lower Burma, and the city is said to be identical with Pegu.

The thera Mahinda, son of Asoka the Great, was instrumental in spreading Buddhism in Laṅkā-dīpa. The Dipavaṃsa, the Mahāvamsa and other works give a history of the kingdom of Laṅkā. It is modern Ceylon.

Laṅkā-dīpa.

The theras Sona and Uttara are said to have propagated Buddhism in Suvannabhūmi, which is identical with Lower Burma (Pegu and Moulmein Districts). According to the Sāsana-vamsa (p. 10) Suvannabhūmi is Sudhammanagore, that is, Thaton at the mouth of the Sittaung river.

Suvannabhūmi.

Tambapanni.

Tambapanni is mentioned in Rock Edicts II and XIII of Asoka as one of the Prachīnta deśas along with Coṣa, Pāṇḍya, Satiyaputta, Keralaputta and the realm of Aṃtiyako Yonarājā with which Asoka was in friendly relations. Dr. Smith, however, identifies the word to mean not Ceylon but the river Tāmraparni in Tinnevely (Asoka, 3rd ed., p. 162). But the more correct identification is Ceylon which was meant in ancient times as Pārasamudrā (Gk. Palæsimunda, Ind. Ant., 1919, pp. 195-96) as well as Tāmraparṇī (Gk. Taprobane). Ceylon was converted by an Asokan mission headed by Mahinda.

Asoka maintained friendly relations not only with Ceylon and the Tamil powers of the South but also with kings of countries outside India. They were Antiochus Theos, King of Syria and Western India (Aṃtiyako Yonarājā), and even with

the kings and neighbours to the north of the kingdom of Antiochus where dwelt four kings named severally Ptolemy (Turamayo), Antigonos (Antikini), Magas (Maga or Maka), and Alexander (Alikasudara). Ptolemy Philadelphos was King of Egypt, Magas was King of Cyrene in North Africa, Antigonos Gonatas was King of Macedonia, and Alexander was King of Epirus (Rock Edict XIII). Some think (J.R.A.S., 1914, pp. 943 ff.) that Alikasudara of the Rock Edict XIII is Alexander of Corinth, son of Craterus and not Alexander of Epirus.

Anurādhapura is mentioned in the *Dipavaṃsa* (pp. 57, 58, etc.). It was the ancient capital of Ceylon, but it is now in ruins.

Naggadīpa is mentioned in the *Dipavaṃsa* (p. 55). It was probably an Island in the Arabian Sea.

Dvāramanḍala is mentioned in the *Mahāvaṃsa* (p. 77). It is near the Cetiyaṭṭhala mountain (Mihintale), east of Anurādhapura.

The Pulindas are mentioned as a barbarous tribe dwelling in the country inland between Colombo, Kalutara, Galle and the mountains (Mr.,

Geiger, tr., p. 60, note 5).

Ambaṭṭhala is mentioned in the *Mahāvaṃsa*, p. 102. It is immediately below the Mihintale mountain, Ceylon.

Besides these, there are a number of references to countries and places of Ceylon of lesser importance. They have all been noticed and identified in Geiger's translation of the *Mahāvaṃsa*.

Rivers, Lakes, Tanks, etc.—Kalyāṇi, Kalyāṇi, a river in Ceylon (*Jāt.*, Vol. II, p. 128). It is modern Kēlani-Gaṅgā.

Kadambanadī is mentioned in the *Mahāvaṃsa* (p. 66) whereas the *Dipavaṃsa* refers to the same river as Kadambaka (p. 82). It is identical with the modern Malwatṭe-oya which flows by the ruins of Anurādhapura, Ceylon.

(*Mahāvaṃsa*, p. 258)—It is the modern Kirinda-oya in the southern province of Ceylon where is located the Pañjalipabbata.

Karinda Nadi. (*Mahāvaṃsa*, p. 66)—It flows seven or eight miles north of Anurādhapura, Ceylon.

Gambhīra Nadi. (*Mahāvaṃsa*, p. 290)—It is the modern Kalu-oya river in Ceylon.

Goṇaka Nadi or Honaka. (*Mahāvaṃsa*, p. 82)—identical with the modern Mahāwaeligangā river in

Ceylon.

- (Dīpavaṁsa, p. 25 and Mahāvamsa, p. 10)—It is probably the modern Kandiya-Kattu tank in the eastern province of Ceylon.
- Dīghavāpi.
- (Mahāvamsa, p. 299)—It was built by King Dhātusena by banking up the river Kalu-oya or Gopānadi.
- Kalavāpi or Kalivāpi.
- (Mahāvamsa, p. 160)—It is a tank near Mahāgāma, Ceylon.
- Tissavāpi.
- (Mahāvamsa, p. 324)—It is the modern Minneriya, a tank near Pojonnaruwa, Ceylon.
- Macchikā.
- (Dīpavaṁsa, p. 60 and Mahāvamsa, p. 69)—It is central mountain region in the interior of Ceylon.
- Forests, Mountains, etc.—Malaya.
- (Dīpavaṁsa, p. 101 and Mahāvamsa, p. 275)—It is outside the north gate of the ruined city of Anurādhapura, Ceylon.
- Abhayagiri.
- (Dīpavaṁsa, p. 89 and Mahāvamsa, p. 102)—It is the northern peak of the Mihintale mountain, Ceylon.
- Silakūṭa.
- (Dīpavaṁsa, p. 84 and Mahāvamsa, p. 130)—It is the later name of the Missaka mountain, Ceylon.
- Cetiya-pabbata.
- Missakagiri (Dīpavaṁsa, p. 64) or Missakapabbata (Mahāvamsa, p. 101).
- It is the modern Mihintale mountain east of Anurādhapura, Ceylon.
- (Dīpavaṁsa, p. 69 and Mahāvamsa, p. 126)—It stretched between Mahāmeghavana where now the Mahāvihāra stands, and the southern wall of the city of Anurādhapura, Ceylon.
- Nandanavana.
- (Mahāvamsa, p. 10)—It stretched south of the capital city of Anurādhapura, Ceylon.
- Mahāmeghavana.
- (Mahāvamsa, p. 172)—It was situated on the summit of a rock not very far from the Cittalāpabbata monastery, Ceylon.
- Cetiya, Āśma, Vihāra, etc.—Ākka Cetiya.
- (Mahāvamsa, p. 107)—It was situated outside the eastern gate of the city of Anurādhapura, Ceylon.
- Pathama Cetiya.
- (Mahāvamsa, p. 324)—It was a vihāra in Anurādhapura.
- Anurādhapura, Ceylon.
- Thūpārāma vihāra.
- (Mahāvamsa, p. 172)—It was located in South Ceylon, north-east of Hambantota.
- Tissamahāvihāra.
- (Mahāvamsa, p. 322)—It was situated near the Abhayagiri dagoba in Anurādhapura, Ceylon.
- Jetavanavihāra

ascertain what kind or kinds of cetiyas these were; but it is striking to note that most of them were denoted to commemorate a name or a relic. The Gautama-nyagrodha cetiya, it is possible to imagine, refers to a nyagrodha tree shrine which was worshipped by Buddhist devotees. We have abundant references of tree worship in Buddhist art and literature. On the railings of the Bārhut stūpa, and on the gate-way of the Sāñchi stūpa, we have relics representing sacred trees being worshipped by the people; and nyagrodha is the tree under which Gotama attained sambodhi (enlightenment). The Makuta-bandhana cetiya must likewise refer to a sacred spot where the head-gear band or the lock of hairdress of the Buddha after he had cut it off with his sword was placed, and which had thus attained a sanctity. In the early days of Buddhism when the worship of any image of the Buddha had not yet been sanctioned, it had been the custom to worship objects—the Bodhi tree, locks of hair, foot-prints, Dhamma-cakka (wheel of law), the alms-bowl or the like that had once been associated with him. In fact on the rails of the Bārhut stūpa, there are reliefs representing these objects being worshipped by the people. The Makuta-bandhana Cetiya is referred to in the Dīgha Nikāya¹ as belonging to the Mallas. Every tribe and janapada had cetiyas or sacred shrines of their own which they were required to honour, worship and support. The Mahāparinibbāna Suttanta of the Dīgha Nikāya informs us thus: 'The Vajjians will surely prosper as long as they honour, esteem, revere and support Vajjian shrines (Vajji-cetiyaṇi) in town or country'.² The Buddha while staying at the Sārandada cetiya at Vesālī taught the Vajjians the seven conditions of welfare.³ The Sārandada cetiya thus seems to be a vihāra or monastery of the Vajjian tribe. The Makuta-bandhana cetiya⁴ had probably the honour of having been the sacred spot where the body of the Master was burnt. For the Dīgha Nikāya asserts, 'the object of the gods is to carry the dead body of the Blessed One to the Makuta-bandhana, a cetiya of the Mallas, where the body of the Master will be burnt.'⁵ The same authority refers to the Cāpāla cetiya in detail, and relates how here the Buddha thwarted an attempt of Mūra, and also rejected the rest of his natural term of life consciously and deliberately.⁶ It seems that the Cāpāla cetiya was a vihāra shrine; and our assumption seems to be a correct one when we find a mention of the same shrine in the Divyāvadāna⁷ which informs us thus: 'the Master asked Ānanda to go to the Cāpāla shrine where the

¹ DN., II, p. 160

² Ibid., II, p. 75; cf. AN., IV, pp. 16-17

³ Ibid.

⁴ It is a pre-Buddhist Cetiya (P.T.S. Dictionary, p. 104)

⁵ DN., II, p. 160

⁶ Ibid., II, pp. 113-14; cf. Udāna (P.T.S.), p. 61.

⁷ Dvd., p. 207

Bhikkhus were dwelling and the Buddha also directed him to have all those members assembled in the assembly-room of the monastery (Upasthānasālā). That the Sārāṇadā cetiya referred to above cannot but mean a vihāra is clear from a reference in the *Āṅguttara Nikāya*¹ wherein it is stated that the five hundred Licchavis once assembled there when a talk arose amongst them about the getting of five jewels which cannot be easily got in this world.

From a reference in the *Saṃyutta Nikāya*,² it seems that the Bahuputta cetiya of Vesālī was a vihāra or monastery. The Buddha was seen seated in this shrine which was situated midway between Rājagaha and Nālandā. The Buddha lived for some time in the Gotamaka shrine at Vesālī and there he addressed the monks thus: 'I shall teach Dhamma knowing it fully and I shall teach it with cause (sanidānam) and miracle (sappāṭihāriyam).'³ The same shrine has been referred to in the Vinaya Texts⁴ to mean an open shrine, probably a tree. In fact it has been referred to as such by the commentator of the Dhammapada who writes that the Udena and Gotama cetiyas are called tree shrines (rukkhacetiyaṇi). People being terrified, desirous of becoming free from fear, and with the object of getting sons take refuge in these shrines.⁵ The two shrines have also been referred to in a passage of the *Dīgha Nikāya*.⁶ An Acela had taken upon himself seven rules of life. One of his rules was that he would not go beyond the Udena shrine on the east of Vesālī, the Gotamaka shrine on the south, the Sattamba (or Sattambaka) shrine on the west, and the Bahuputta shrine on the north. This passage indicates the position of these shrines or cetiyas at Vesālī. The *Manimālaka cetiya* in Magadha, the abode of Manibhadda yakkha, where the Master dwelt for some time, also seems from its description to have been a vihāra shrine.⁷ The *Aggālava cetiya* also seems to have been a shrine of the same type.⁸ On another occasion the Buddha dwelt with the Bhikkhus at the Supatittha cetiya near the pleasure garden of Latthivana near Rājagaha, where Bimbisāra, King of Magadha, came to invite him with the congregation of monks.⁹ This cetiya must invariably have also been a vihāra.

¹ AN., III, p. 167.

² SN., II, p. 220.

³ VT., (S.B.E.), II, pp. 210 foll.

⁴ AN., I, p. 276.

⁵ DN., III, pp. 9-10.

⁶ Dh. C., III, p. 246.

* Puratthumena Vesāliyam Udenam nāma cetiyam tam nātikkameyyam; dakkhineṇa Vesāliyam Gotamakam nāma cetiyam tam nātikkameyyam; pacchimena Vesāliyam Sattambam nāma cetiyam tam nātikkameyyam; uttareṇa Vesāliyam Bahuputtam nāma cetiyam tam nātikkameyyam.

⁷ SN., I, p. 205.

⁸ AN., IV, pp. 216-17. Cf. Dh. C., Vol. III, pp. 170 ff.

⁹ VT., I, pp. 130 ff.

The Jātakas also refer to several cetiyas. Thus in the preamble to the Maṇikanṭha Jātaka, reference is made to the Aggālava cetiya¹ where Buddha dwelt for some time and narrated to the Bhikkhus the Maṇikanṭha, the Brahmadaṭṭa and the Atṭhisena Jātakas.² It seems from the context of the reference that the cetiya was something of the nature of a cave-dwelling or a vihāra. But a most important reference as to the different kinds of cetiyas is made in the preamble to the Kālīṅga-bodhi Jātaka wherein the Buddha is said to have stated to Ānanda that there were three kinds of cetiyas, cetiyas for a relic of the body, a relic of use or wear, and a relic of memorial. By the first was probably meant a stūpa or dagoba; by the second was meant any shrine that was built for worship of a bowl, a piece of robe or similar things, and by the third was meant any shrine to commemorate an incident or name. The preamble to the same Jātaka states that in reply to a question of Ānanda as to whether a cetiya could be made during a Buddha's lifetime, the Buddha replied that cetiyas for a relic of memorial could be made when a Buddha would attain Nirvāṇa; but cetiyas for a relic of memorial were improper because the connection depended on the imagination only. But the great Bodhi tree used by the Buddhas was fit for a shrine, were they alive or dead.³ Notwithstanding this injunction with regard to commemorative cetiyas, there were nevertheless cetiyas made for a relic of memorial of which instances have already been cited above. Cetiyas were made in respect of much more trifling objects too; for instance, it is recorded that when Gotama had finished his bath just before he was to take the food offered by Sujātā, hundreds of thousands of devas came to the river to pick up flowers in order that they might raise cetiyas over them and worship them.⁴ These cetiyas undoubtedly refer to stūpas. The Mahāvastu refers to a Vahudeva Caitya which seems to be a cave-dwelling or a vihāra shrine.⁵ The Apadāna mentions two cetiyas namely, Buddha-cetiya and Sikhicetiya (pt. I., pp. 72 and 255). The Dhammapada commentary refers to a shrine called Aggālava where the Buddha is said to have spoken about a weaver's daughter who listening to the Master's religious discourse was established in the fruition of the first stage of sanctification.⁶ The same authority refers to a golden cetiya (Suvanna cetiya) that was being built for Kassapa Buddha who was endowed with ten potentialities. Members of the good families of Benares with

¹ It is a pre-Buddhist cetiya (Pālī Dictionary by Rhys Davids and Stede, p. 104).

² Jāt., II, p. 282. Ibid., III, pp. 78, 351.

³ Jāt., IV, p. 228. ⁴ Mītra—Bodhigayā, p. 30.

⁵ Law—A Study of the Mahāvastu, p. 153. Cf. Mahāvastu (Senart's Ed.), III, p. 303.

⁶ Dh. C., III, pp. 170 ff.

cart-loads of food came to the cetiya to do the work of labourers.¹ The golden cetiya can only refer to a stūpa shrine.

In the *Samantapāsādikā* (commentary on the *Vinaya-piṭaka*), the *Sāsanavaṃsa*, the *Mahābodhivaṃsa*, the *Dāthāvaṃsa*, the *Cūlavāṃsa* as well as the *Sammohavinodanī* (the commentary on the *Vibhaṅga*) and the *Manorathapūraṇī* (the commentary on the *Anguttara Nikāya*) there are references to a large number of cetiyas of Ceylon. The shrine which was built on the spot where the Theras first alighted in Ceylon is called the *Paṭhama cetiya*,² which probably refers to a stūpa or dagoba. A pious *Sāmaṇera* once put three stone slabs to form steps to the courtyard of an *ākāsa cetiya* (sky shrine) which probably refers to a tree or stūpa shrine.³ The Buddha along with 500 *Bhikkhus* is said to have visited the *Mahācetiya*, *Dīghavāpicetiya*, and *Kalyāṇī cetiya*⁴ which probably refer to stūpa or vihāra shrines. The *Thūpārāma cetiya* which is a vihāra shrine still exists. The same authority refers to a cetiya near *Anurādhapura* where some Theras descended from the sky,⁵ as also to a golden cetiya built by prince *Uttara*.⁶ The golden shrine probably refers to a stūpa which in Ceylon came popularly to be known as a dagoba. The *Kaṇṭaka cetiya* was visited and circumambulated by *Asoka* before entering the city of *Anurādhapura*⁷; this cetiya in all probability refers to a stūpa or tree shrine round which there must have been a *pradakṣiṇa* (*padakkhina*) courtyard. The *Sammohavinodanī* enjoins upon all visitors to a cetiya to go thrice round it and worship it.⁸ It is apparent from this statement that there was probably a passage of circumambulation round each shrine. The *Sāsanavaṃsa* refers to several cetiyas, e.g., the *Pāda cetiya*,⁹ the *Ratana*¹⁰ cetiya and a host of others, but it is difficult to ascertain the exact nature of these cetiyas. The *Mahābodhivaṃsa* refers to the *Dīghavāpicetiya* and *Silācetiya* (p. 132), which were visited by the Buddha before he went to the continent of India. The *Mahācetiya* was also visited by *Asoka* where he saw a therā worshipping and saluting it with flowers (*Samantapāsādikā*, Vol. I, p. 101). This great shrine acquired a great sanctity as it was saluted by a large number of monks every day in the evening. In fact salutation to the *Cetiyas* is a religious duty of a Buddhist. We read in the *Sammohavinodanī* (p. 292) that a therā who is free from sins salutes a great shrine. Even the sight of a shrine is considered to be auspicious (*Sammohavinodanī*, p. 348: *Cetiyaḍassanaṃ*

¹ Dh. C., IV, p. 64.

² MV., XIV, 44-45 verses; Cf. *Samantapāsādikā*, I, p. 79.

³ MV., 22, verse 26.

⁴ Ibid., p. 79.

⁵ Ibid., I, p. 82.

⁶ SV., p. 115.

⁷ *Samantapāsādikā*, I, p. 89.

⁸ Ibid., III, p. 544.

⁹ *Sammohavinodanī*, p. 349.

¹⁰ Ibid., p. 91.

sāttham). The Dāthāvamsa mentions Cūlamani cetiya which must have referred to a stūpa or dagoba; for it is described therein to have contained within it an excellent golden casket in which had been placed the lock of hair of prince Siddhārtha which he had cut off with a sharp sword, and which had been taken by Sakka.¹ The same authority refers also to the Kalyāni, Thūpa, and Thūpārāma cetiyas of Ceylon.² The Thūpa cetiya from its very name seems to have been a stūpa or dagoba shrine; whereas the Thūpārāma, again from its very name, was most probably a vihāra shrine. In the Manorathapūraṇi reference is made to two cetiyas, the Ākāsa cetiya (i.e., the cetiya erected by Inda, in the sky on the hair of the Bodhisatta cut off on the bank of the river Anomā) and the Mahācetiya worshipped by a minister.³ Both the shrines seem to refer to stūpas or dagobas. The Cūlavamsa also refers to a large number of cetiyas of Ceylon. Thus it states that the city of Ceylon was once decorated up to the Ambathalā cetiya.⁴ Elsewhere reference is made to the Maṅgala cetiya to the north of which king Upatissa built a thūpa, an image and a room for keeping the image.⁵ Mention is also made of the Bahumaṅgala cetiya, the three great cetiyas,⁶ the Amala cetiya,⁷ the Hema-vāluka cetiya where an anointment ceremony was performed,⁸ the Ratanavāluka cetiya where meritorious deeds were performed⁹ and the Ratanāvali cetiya which was very extensive.¹⁰ Another cetiya is said to have been destroyed by the Damiḷas.¹¹ It is difficult to ascertain exactly the nature of these cetiyas, but most of them, it seems from their contexts, were stūpa shrines.

That the cetiyas also referred to assembly halls as distinguished from stūpas and vihāras is illustrated by extant rock-cut Buddhist assembly-halls at Nāsik, Bhājā, Karle and other places. These assembly-halls are still known as Caityas or Cetiyaas. These halls are, in fact, rock-cut caves of an apsidal form with a small dagoba or stūpa at the end of the apse, in front of which there was the pillared hall for the assembly of worshippers. The vihāras which were either rock-cut or structural were rather of the nature of dwelling halls whereas the stūpas were of the nature of a hemispherical, and later on, cylindrical dome.

Thus it is natural to take the term, cetiya as the most general name for any sanctuary which can well stand for a stūpa, a vihāra, an assembly hall, a tree, a memorial stone, a holy

¹ Dāthāvamsa (B. C. Law's edition), p. 6.

² Ibid., pp. 12-13.

³ Manorathapūraṇi, Sinhalese ed., p. 207.

⁴ CV., I, p. 5 (Cetiyaambathalā yāva nagaram sādhu sajjiya).

⁵ Ibid., I, p. 14.

⁶ Ibid., I, p. 27.

⁷ Ibid., I, p. 53.

⁸ Ibid., I, p. 131.

⁹ Ibid., II, p. 338.

¹⁰ Ibid., II, p. 449.

¹¹ Ibid., II, p. 338.

relic or object, or place, or even an image. In fact, it may mean any shrine, particularly associated with Buddhism, of any character constructed for purposes of worship or honour, or esteem and regard. Kern is, therefore, right in saying that all edifices having the character of a sacred monument are Caityas, but not all Caityas are edifices.¹

¹ Kern, *Manual of Indian Buddhism*, p. 91. Ehot thinks that in Buddhist times the Cetiya became a reliquary or cenotaph generally located near a monastery and surrounded by a passage for reverential circumambulation. (*Hinduism and Buddhism*, Vol. II, p. 172.) Grünwedel and Burgess, on the other hand, think that the term, caitya is applied to a monument or cenotaph, and in a secondary shrine to a temple or shrine containing a Caitya or *dhātugarbha*. The Caityas or dagobas, they think, are an essential feature of temples or chapels, there being a passage for circumambulation round the Caitya or cetiya. According to them the term Caitya, however, applies not only to sanctuaries, but to sacred trees, holy spots and other religious monuments (*Buddhist Art in India*, pp. 20-21). R. C. Childers in his *Pāli Dictionary* (p. 102) means, by the term cetiya, a religious building or shrine, a temple, a thūpa or Buddhist relic shrine, a sacred tree or a tomb. Cetiyaṅgana means an open courtyard round a cetiya. Cf. the P.T.S. Dictionary '*Cetiya*', p. 104.

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